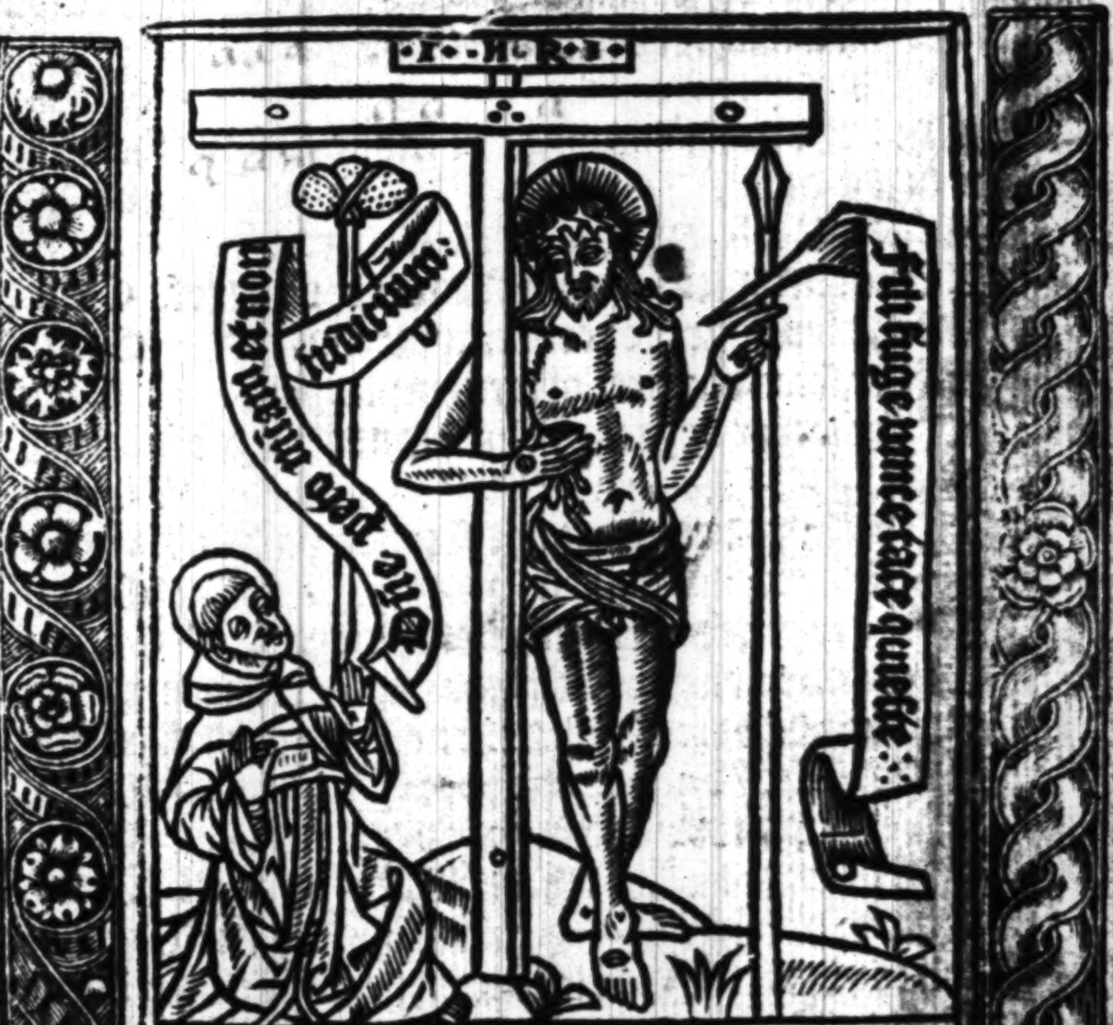
Scala perfectionis.


I N R I
Dñe peto miām et non iudicium:
Fili fuge vince tace quiesce

The greatest comfort in al temptacyon.
Is the remembraunce of crystes passyon.

41 11 6 180

BRITISH MUSEUM

Tabula pꝛime partis.

¶Here after foloweth the chappytres of this pꝛeſent volume of Walter Hylton / named in latyn (Scala perfectionis) englyſſhed / the ladder of perfeccyon / whiche volume is deuyded in two partyes. The fyꝛſt boke of this pꝛeſent volume conteyneth .lxxxxiij. chappytres. The ſeconde boke conteyneth .xlvj. whiche hole volume amoūteth to an .C. and .xxxix. chappytres.

¶That the inner hauynge of mannes ſoule ſholde be lyke to the vtter. Capitulum pꝛimum.
¶Of actyfe lyfe / and the werkes therof. Ca.ij.
¶Of contemplatyfe lyfe / ⁊ the werkes therof. Ca.iij.
¶Of the fyꝛſt parte of contemplacyon. Ca.iiij.
¶Of the ſeconde parte of contemplacyon. Ca.v.
¶Of the lower degree of the ſeconde parte of contemplacyon. Ca.vj.
¶Of the hyer degree of the ſeconde parte of contemplacyon. Ca.vij.
¶Of the thyꝛde parte of contemplacyon. Ca.viij.
¶Of the twy̅nynge of ẏ thyꝛde parte of contemplacion fro the ſeconde parte / ⁊ of the pꝛayſynge therof. Ca.ix.
¶How the ſhewynge to the bodyly wyttes / and the felynge of them may be bothe good and euyll. Ca.x.
¶How ẏ ſhalte knowe whan ẏ ſhewynge to the bodyly wyttes / ⁊ the felynge of them ben good oꝛ euyll. Ca.xj.
¶What knytteth Jeſu to mannes ſoule / and what loſeth hym therfro. Ca.xij.
¶How and in what thynges that a cōtemplatyfe man ſholde be occupyed. Ca.xiij.
¶How in reaſon ⁊ wyll vertue begynneth / and in loue and in lykynge it is made perfyte. Ca.xiiij.
¶Of the meanes that bꝛyngeth a ſoule to contemplacyon. Ca.xv.

¶What a man ſholde vſe and refuſe by the vertue of mekenes. Ca.xvj.
¶Who ſholde blame mennes defautes and deme them and who not. Ca.xvij.
¶Why men ſholde worſhyp other / and lowe themſelfe in theyr owne herte vnder all other. Ca.xviij.
¶How men ſholde do yͭ wanteth yͤ felynge of mekenes in affeccyon / not dredynge to moche therfore. Ca.xix.
¶How ypocrytes ⁊ heretykes for wantȳge of mekenes hygh themſelfe in herte before all other. Ca.xx.
¶What thynges men ought to byleue by a ſyker fayth. Capitulum xxj.
¶How a ſtable entent is nedefull to theſe that ſholde pleaſe god / and dyſcrecyon of bodyly werkes. Ca.xxij.
¶Of a lytell reherſynge of thynges ſayd before / and of makynge offrynge yͭ ſholde be offred to god. Ca.xxiij.
¶Of prayers that is ſpedefull to gete clennes of herte and vertue. Ca.xxiiij.
¶How men ſholde praye / ⁊ wheron the poynt of theyr thought ſhall be ſet in prayer. Ca.xxv.
¶Of the fyre of loue. Ca.xxvj.
¶That the certayne prayer in ſpeche ordeyned of god and of holy chirche is beſt to them that be newe turned to god and to deuocyon. Ca.xxvij.
¶What perylI it is to men yͭ in the begynnynge of turnynge to god leue the comyn prayer of the ordynaũce of holy chirche / ⁊ gyue them to medytacyon. Ca.xxviij.
¶Of the ſeconde maner of prayer yͭ is in ſpeche not certayne / but foloweth the ſterynge of deuocyon. Ca.xxix.
¶That the ſeconde maner of prayer pleaſeth moche god / and maketh a man to behaue hym in body as he were dronken / and maketh hym in ſoule to be wounded with the ſwerde of loue. Ca.xxx.

¶ How the fyꝛe of loue waſteth all fleſſhely luſtes / as other fyꝛe waſteth all bodyly thynges. Ca.xxxj.

¶ Of the thyꝛde maner of pꝛayer / that is onely in the herte without ſpeche outwarde. Ca.xxxij.

¶ How men ſholde do that ben trauayled with vayne thoughtes in theyꝛ pꝛayers. Ca.xxxiij.

¶ Of medytacyon of ſynfull men after that they ben holy turned to god. Ca.xxxiiij.

¶ That the medytacyon of yͤ manhode of Chꝛyſt / oꝛ of his paſſyon is gyuen frely of the holy ghooſt / and how it ſhall be knowen whan it is gyuen. Ca.xxxv.

¶ That the meditacyon of yͤ paſſyon of Chꝛyſt is withdꝛawen fro them that it is gyuen to ofte ſythes foꝛ dyuers cauſes. Ca.xxxvj.

¶ Of dyuers temptacyons of the fende. Ca.xxxvij.

¶ Of dyuers remedyes agaynſt temptacyons of the fende. Ca.xxxviij. ¶ How that god them that he choſeth / he ſuffreth to be taken ⁊ tempted / ⁊ afterwarde confoꝛteth them ⁊ ſtableth them in grace. Ca.xxxix.

¶ That a man ſhold not gyue hym to ydelnes / ne lyghtly leue the grace that is gyuen hym of god. Ca.xl.

¶ That a man ſholde knowe yͤ meſure of his gyfte / yͭ he may deſyꝛe ⁊ take a better whã god wyll gyue it. ca.xlj.

¶ That a man ſholde trauayle to knowe his owne ſoule / and the myghtes therof / and rake downe the groũde of ſynne therin. Ca.xlij.

¶ How a man ſhall knowe the woꝛthynes and the woꝛſhyp of his ſoule that it had fyꝛſt of god / and what wretchedneſſe ⁊ myſchefe it is fallen in foꝛ ſynne. Ca.xliij.

¶ How euery man may be ſaued by yͤ paſſyon of Chꝛyſt be he neuer ſo wretched. Ca.xliiij.

¶ That a man ſholde be beſy foꝛ to recouer agayne his woꝛthynes / and refourme agayne in hym the ymage

of the trinite. Ca.xlv.
¶ How Ieſu ſhall be ſought/deſyred/& foūde. Ca.xlvj.
¶ What ꝓfyte it is to haue ẏ deſyre of Ieſu. Ca.xlvij.
¶ Where and with what thynge Ieſu ſhall be ſought and founde. Ca.xlviij.
¶ Where Ieſu is loſt/and founde agayne thrugh his mercy. Ca.xlix.
¶ What letteth a man to here and ſe Ieſu within hym ſelfe. Ca.l.
¶ That mekenes and charyte ben the ſpecyall lyuereys of Ieſu/thrugh the whiche mannes ſoule is refourmed to the lykenes of hym. Ca.lj.
¶ How a man ſhall ſe the grounde of hym within hym ſelfe. Ca.lij.
¶ To what thynge is ẏ ymage of ſynne lyke/and what it is in it ſelfe. Ca.liij.
¶ Who ſo wyll fynde Ieſu hym behoueth abydyngly to trauayle in ghoſtly derknes agaynſt ẏ ymage of ſynne. Ca.liiij.
¶ What is properly the ymage of ſynne/and what cometh out therof. Ca.lv.
¶ What pryde is/and whan it is ſynne. Ca.lvj.
¶ Whan pryde is deedly ſynne/and how it is in fleſſhely lyuynge men deedly ſynne. Ca.lvij.
¶ How pryde is in ypocrytes deedly ſynne. Ca.lviij.
¶ How pryde in heretykes is deedly ſynne. Ca.lix.
¶ How ſterynges of pryde and vaynglory in good men ben but venyall ſynnes. Ca.lx.
¶ How dyuers ſtates in holy chirche ſhall haue dyuers medes in heuen/& of two ſpecyall medes in heuē. ca.lxj.
¶ A ſhorte ſterynge to mekenes & to charite. Ca.lxij.
¶ How a man ſhall knowe how moche pryde is in hym. Capitulum. lxiij.
¶ Of enuy and yre/& of theyr brāches/& how in ſtede of ſynne mannes perſone is ofte hated. Ca.lxiiij.
¶ That it is moche mayſtry to loue mennes perſones/

and wyſely hate theyr ſynnes. Ca.lxv.
¶That for the ſame dedes dyuers men ſhall haue dyuers medes. Ca.lxvj.
¶That all mennes good dedes ſhold be approued that hath lykenes of good/ſaue the open heretyke/and of the curſed man. Ca.lxvij.
¶That no good dede may make men ſafe wout charite and that charite fele they onely yͭ be meke. Ca.lxviij.
¶How a man ſhall knowe how moche wrathe & enuy is hydde in the grounde of his herte. Ca.lxix.
¶By what tokens thou ſhalte knowe yf that thou loueſt thyne enemy/and what enſample thou ſhalte take of Chryſt for to loue hym. Ca.lxx.
¶How a man ſhall knowe how moche couetyſe is hyd in his herte. Ca.lxxj.
¶How that a man ſhall knowe whan he ſynneth not in etynge and drynkynge/and whan he ſynneth venyally and whan he ſynneth deedly. Ca.lxxij.
¶How the grounde of lechery ſholde be deſtroyed with ghoſtly trauayle and with bodyly. Ca.lxxiij.
¶That a man ſhold be beſy to put away all ſterynges of ſynne/but more beſy of ghoſtly ſynnes than of bodyly Capitulum. lxxiiij.
¶That hunger and other bodyly paynes lette moche ghoſtly werkynge. Ca.lxxv.
¶What remedy a man ſhall vſe agaynſt defaute made in etynge or drynkynge. Ca.lxxvj.
¶That thrugh beſy deſyre and trauayle for mekenes and charite a man cometh ſooner to other vertues than by trauayle in themſelfe. Ca.lxxvij.
¶Of the derknes of the ymage of ſynne/and what cometh in by the wyndowes therof. Ca.lxxviij.
¶That yͤ ſoule for defaute of knowynge of it ſelfe goth

out by the .v. wyttes to ſeke outwarde lykȳge. Ca.lxxix.
¶ That a ſoule ſholde not begge wout forth/but within of Jeſu that it nedeth. Ca.lxxx.
¶ That yͤ hole of yͤ ymagynacyon nedeth to be ſtopped as well as the wyndowes of the wyttes. Ca.lxxxi.
¶ Whan the vſe of the wyttes is deedly ſynne/& whan it is venyall. Ca.lxxxij.
¶ How a ghoſtly man or woman ſhall haue them that come to them. Ca.lxxxiij.
¶ Of the derke ymage of ſynne/and of the clothynge therof. Ca.lxxxiiij.
¶ Whiche be yͤ lymes of the ymage of ſynne. Ca.lxxxv.
¶ Wherof the ymage of Jeſu is made/and wherof the ymage of ſynne is made/and how we be paſſynge forth in the ymage of ſynne. Ca.lxxxvi.
¶ How we ſholde crucyfye this ymage of ſynne/& quycken the ymage of Jeſu. Ca.lxxxvij.
¶ What profyte cometh of kepynge of the herte/& how moche the ſoule is/and what it loueth. Ca.lxxxviij.
¶ How yͤ ymage of ſynne ſhal be brokē downe. ca.lxxxix.
¶ How a man ſhall behaue hym to the ſterynge of pryde and of all other vyces. Ca.lxxxx.
¶ What thynge helpeth mooſt a mannes knowynge/& geteth to hym that hym lacketh/and mooſt deſtroyeth ſynne in hym. Ca.lxxxxi.
¶ How a man ſhal be ſhapen to the ymage of Jeſu/and Jeſu ſhapen in hym. Ca.lxxxxij.
¶ The cauſe why this boke was made/and how ſhe ſholde haue her in redynge therof that it was made to. Capitulum. lxxxxiij.

¶ Here endeth the chapytres of the fyrſt boke. And after foloweth the fyrſt parte of this preſent volume.

¶ That the inner hauynge of mannes ſoule ſholde be lyke to the vtter. Capitulum primum.

GHoſtly ſyſter in Jeſu Chryſt J praye the that in yͤ callynge whiche our lord hath called the to his ſeruyce yͭ holde the payed ⁊ ſtande ſtedfaſtly therin/trauaylyng beſyly with all the myghtes of thy ſoule by the grace of Chryſt Jeſu for to fulfyll in ſothfaſtnes of good lyuynge yͤ ſtate whiche yͧ haſt take in lykenes ⁊ in ſemynge/ ⁊ as thou haſt forſake the worlde/as it were a deed man turned to our lorde bodyly in ſyght of men. Ryght ſo yͭ in thy hert myght be as it were deed to all erthly loues and dredes turned holy to our lorde Jeſu Chryſt. For were yͧ well a bodyly turnynge to god wͭout yͤ herte folowynge is but a fygure ⁊ a lykenes of vertues ⁊ no ſothfaſtnes/wherfore a wretched man or woman is he or ſhe yͭ leueth the inwardly kepynge of hymſelfe/⁊ ſhapeth hym without forth onely a forme ⁊ lykenes of holynes/in habyte or clothynge/in ſpeche ⁊ in bodyly werkes/beholdynge other mennes dedes/and demynge theyr defautes/wenynge hymſelfe to be ought whan he is ryght nought/⁊ ſo begyleth hymſelfe. Do yͧ not ſo/but turne thy herte wͭ thy body pryncypally to god/⁊ ſhape the wͭin to his lykenes by meknes ⁊ charyte/⁊ other ghoſtly vertues/ ⁊ than arte thou truly turned to hym. J ſaye not that thou ſo lyghtly on the fyrſt daye may be turned in thy ſoule by fulhede of vertues/as yͧ myght with thy body be cloſed in an hous/but that thou ſholdeſt knowe that the cauſe of thy bodyly cloſynge is/that yͧ myght the better come to ghoſtly cloſynge/and as thy body is cloſed fro bodyly conuerſacyon of men/ryght ſo that thyne herte myght be encloſed fro the fleſſhely loues and dredes of all erthly thynges/ and that thou myght the better come therto

I ſhall tell the in this lytell wꝛytynge as me thynketh.

¶ Of actyfe lyfe/and the werkes therof. Ca.ij.

Thou ſhalt vnderſtande yͭ there is in holy chirche two maner of lyues as ſaynt Gꝛegoꝛy ſayth / in the whiche chꝛyſten they ſholde be ſafe. That one is called actyfe/⁊ the other contemplatyfe/ w̄out one of theſe two no man may be ſaued. Actyfe lyfe lyeth in loue ⁊ charite ſhewed outwarde by good bodyly werkes in fulfyllynge of goddes cõmaũdementes/⁊ of the. vij. werkes of mercy bodyly ⁊ ghoſtly to a mãnes euen chꝛyſten. This lyfe longeth to all woꝛldly men whiche haue rycheſſe ⁊ plente of woꝛldly goodes to ſpende/⁊ to all other whiche haue ſtate/offyce/oꝛ cure of other men/⁊ haue goodes to ſpende/lerned ⁊ lewde/tẽpoꝛal oꝛ ſpirituall/⁊ generally all woꝛldly men are boũde to fulfyll it after theyꝛ myght and cũnynge/as reaſon ⁊ dyſcrecyon aſketh/yf he haue moche good/moche good to do/yf he haue lytell/the leſſe may he do/and yf he nought haue/than muſt he haue a good wyll. Theſe ben werkes of actyfe lyfe other bodyly oꝛ ghoſtly. Alſo a grete parte of actyfe lyfe lyeth in grete bodyly dedes/yͭ whiche a man dooth to hỹſelfe/as grete faſtyng/moche wakyng/⁊ other ſharpe penaũce doyng foꝛ to chaſtyſe the fleſſhe w̄ diſcrecyon foꝛ treſpace befoꝛe done/⁊ by ſuche penaũce foꝛ to reſtrayne luſtes ⁊ lykĩges of it/⁊ to make hym buxom ⁊ redy to yͤ wyll of the ſpirite. Theſe werkes though they ben actyf/they helpe ryght moche ⁊ oꝛdeyneth a man in the begĩnynge to come to contemplatyfe lyfe/yf they ben vſed with diſcrecyon.

Gꝛeg

¶ Of contemplatyfe lyfe/⁊ the werkes therof. Ca.iij.

Contemplatyfe lyfe lyeth in perfyte loue ⁊ charite feled inwardly by ghooſtly vertues ⁊ by ſothfaſt knowynge ⁊ ſyght of god ⁊ ghoſtly thynges. This lyfe longeth to them ſpecyally the whiche foꝛ the loue of god forſaketh all worldly rycheſſe/worſhyppes/⁊ outwarde beſynes/and holy gyue them body and ſoule after theyr myght ⁊ cūnynge to ẏ ſeruyce of god by ghoſtly occupacyon. Now than ſyth it is ſo ẏ thy ſtate aſketh to be contemplatyfe/for ẏ is thentent of thyne encloſynge/that yͧ myght more frely ⁊ entyerly gyue the to ghoſtly occupacyon. Than behoueth the to be ryght beſy bothe nyght and daye with trauayle of body ⁊ of ſpiryte for to come to that lyfe as nygh as thou mayſt/by ſuche meanes as thou hopeſt were beſt to the. Neuertheles before that I tell the of the meanes/I ſhall tell ẏ fyrſt a lytell more of this lyfe cōtemplatyfe/that yͧ myght ſomwhat ſe what it is/⁊ ſythen ſet it as a marke in the ſyght of thy ſoule/wherto thou ſhalte drawe in all thyne occupacyon.

¶ Of the fyrſt parte of contemplacyon. Ca.iiij.

Contemplatyfe lyfe hath thre partes. The fyrſt lyeth in knowȳge of god ⁊ ghoſtly thynges goten by reaſon/by techynge of man/⁊ by ſtudy in holy wryte w̄out ghoſtly affeccyon ⁊ inly ſauour feled by ẏ ſpecyall gyfte of ẏ holy ghoſt. This parte haue ſpecyally lettred men ⁊ grete clerkes whiche by longe ſtudy ⁊ trauayle in holy wryte come to this knowlege more or leſſe after the ſubtylte of kyndly wytte ⁊ contynuaūce of ſtudy/of ẏ general wytte ẏ god gyueth to euery man that hath vſe of reaſon. This knowlege is good/⁊ it may be called a parte of cōtemplacyon/in as moche as it is a ſyght of ſothfaſtnes/⁊ a knowlege of ghoſtly thynges/neuertheles it is but a fygure and a ſhawe of very cōtemplacyon/for it hath not ghoſtly ſauour in god/ne inwarde ſwetnes/ẏ whiche no man may fele but yf he be in grete charite/for it is the propre welle of our lorde/to the whiche cometh none alyen/but this maner knowlege is comyn to good ⁊ badde/for it may be had w̄out charite/⁊ therfore it is not very cõtẽplacyon. As ofte ſythes ypocrytes ⁊ fleſſhely lyuynge men haue more ſuche knowlege than many other chryſten men/ ⁊ yet haue theſe men no charite. Of this maner knowlege ſpeketh ſaỹt Poule thus (Si habueto oẽm ſciẽtiã: ⁊ nouerim myſteria oĩa: charitatẽ aũt nõ habeã/ nichil ſum) yf I had full knowlege of all thynges/ ⁊ I knewe all preuyptees/ ⁊ I had not charite/ I am right nought/ neuertheles yf they yᵗ haue this knowlege kepe them in mekenes ⁊ in charite ⁊ flee worldly ⁊ fleſſhely ſynnes after theyr myght/ it is to them a good way ⁊ a grete diſpoſyng to very cõtemplacion/ yf they deſyre ⁊ praye deuoutly after yͤ grace of yͤ holy ghoſt. Other men yᵗ haue this cũnyng ⁊ turneth it to pryde ⁊ vaynglory of themſelfe/ or in to couetyſe ⁊ deſyryng of worldly ſtates/ worſhyps ⁊ rycheſſe/ not mekely takȳg it to yͤ prayſyng of god/ ne charitably ſpendeth it in yͤ ꝓfyte of theyr euen chryſtẽ/ ſome of them fall other in to hereſyes ⁊ errours or in to other open ſynnes/ by yͤ whiche they ſclaũder themſelfe ⁊ all holy chirche. Of this cũnyng ſayth ſaỹt Poule thus (Sciẽtia inflat: charitas aũt edificat) Knowlege alone lyfteth vp yͤ herte in to pryde/ but mynge it wᵗ charite/ ⁊ than turneth it in to edifycacyon. This knowlege alone is but water vnſauery ⁊ colde/ ⁊ therfore yf they yᵗ haue it wolde mekely offre it vp to our lord/ ⁊ praye hym of grace/ he ſholde wᵗ his bleſſynge turne the water in to wyne/ as he did at yͤ prayer of his mother at yͤ feeſt of Architriclyne/ yᵗ is to ſaye/ he ſhold turne yͤ vnſauery knowlege in to wyſdome/ ⁊ yͤ colde naked reaſon in to ghoſtly lyght ⁊ brennynge loue by the gyfte of the holy ghoſt.

Cor. xiij.

Paul

¶ Of the ſeconde parte of contemplacyon. Ca.v.

The ſecond parte of cõtẽplacion lyeth pryncypally in affeccyon without lyght of vnderſtandyng of ghoſtly thȳges/ ⁊ this is comynly of ſymple ⁊ vnlettered men/whiche gyue them holy to deuocion/⁊ this is feled on this maner/whan man or woman in meditacyon of god by the grace of yͤ holy ghooſt feleth feruour of loue ⁊ ghoſtly ſwetnes by yͤ mynde of Chryſtes paſſion/or ony of his werkes in his manhode/or he feleth a grete truſt in yͤ goodnes ⁊ in yͤ mercy of god for yͤ forgyuenes of his ſynnes/⁊ for his grete gyftes of grace/or els he feleth a drede in his affeccyon wͭ grete reuerence of the preuy domes of god/the whiche he ſeeth not/⁊ of his ryghtwyſnes/or in prayer he feleth yͤ thought of his herte drawe vp fro all erthly thynges ſtreyned togyder with all the myghtes of his hert/ vp ſtyenge to our lorde by feruent deſyre ⁊ with ghoſtly delyte. And neuertheles in yͤ tyme he hath no open ſyght in vnderſtandy͂ge of ghoſtly thynges/ne of preuytees of holy wryte in eſpecyall/but onely that hym thynketh for yͤ tyme no thynge lyketh hym ſo moche as for to praye or thynke as he dooth/ for ſauour delyte ⁊ cõforte yͭ he fyndeth therin/⁊ yet can he not tell what it is/but he feleth it well for it is a gyfte of god/for out of it ſpryngeth many ſwete teres/brẽnynge deſyres ⁊ ſtyll mournynges whiche ſcoureth ⁊ clenſeth the hert fro all the fylth of ſynne/⁊ maketh it melte in to wonderfull ſwetnes of Jeſu Chryſt/buxom/ſouple/⁊ redy to fulfyll all goddes wyll/in ſo moche yͭ hym thynketh he maketh no charge what cometh of hymſelfe/ſo that goddes wyll were fulfylled wͭ ſuche many ſterynges mo than J can or may ſaye. This felynge may not be had without grete grace/⁊ who ſo hath it for the tyme he is in charite whiche charite may not be loſt ne leſſed though the feruour of it paſſe awaye/but by a deedly ſynne/⁊ yͭ is confortable. This may be called the ſeconde parte of cõtemplacyon/neuertheles this parte hath two degrees.

Of the lower degree of the ſeconde parte of contemplacyon. Capitulum. vj.

The lower degree of this felynge men whiche are actyfe may haue by grace whan they be vyſyted of our lorde as myghtely ⁊ as feruently as they yͭ gyue them holy to contemplatyfe lyfe ⁊ hath this gyfte/ but this felynge in his feruour cometh not alwaye whan a man wolde/ ne it laſteth not full longe/ it cometh ⁊ goth as he wyl that gyueth it/ ⁊ therfore who ſo hath it meke hymſelfe ⁊ thanke god/ and kepe it preuy/ but yf it be to his cōfeſſour/ ⁊ holde he it as longe as he may wͭ diſcrecyon. And whan it is withdrawen drede not to moche/ but ſtande ſadly in fayth ⁊ in a meke hope/ with pacyēt abydynge tyll it come agayne. This is a lytell taſtynge of the ſwetnes of the loue of god/ of the whiche Dauyd ſayth thus in the pſalter (Guſtate et videte qm̄ ſuauis eſt dn̄s) Taſte ye ⁊ ſe ye the ſwetnes of our lorde.

nota

Pſal. xxxiij.

Of ye hyer degre of ye ſecōd part of cōtēplacion. ca. vij.

The hyer degree of this parte may not be had and holden but of them yͭ be in grete reſt of body and ſoule/ the whiche by grace of Jeſu ⁊ longe trauayle bodyly ⁊ ghoſtly feleth a reſt of herte ⁊ clennes in cōſcience ſo that them lyke no thynge ſo moche to do as to ſyt ſtyll in reſt of body/ ⁊ for to praye alwaye to god/ ⁊ thynke on our lorde/ ⁊ to thynke ſomtyme on ye bleſſed name of Jeſu/ whiche is confortable ⁊ delectable to them/ that by ye mynde of it they fele them fedde in theyr affeccion/ ⁊ not onely of the name/ but all other maner prayers/ as the Pater noſter. and ye Aue. or hymnes or pſalmes ⁊ other deuoute ſayenges of holy chirche are turned as it were in to a ghoſtly myrth ⁊ ſwete ſonge/ by the whiche they are conforted ⁊ ſtrengthed agaynſt all ſynnes/ ⁊ moche releued of bodyly dyſeaſe. Of this degree ſpeketh ſayne

Ephe. v.

Poule thus (Nolite inebꝛiari vino: ſed impleamini ſpũ ſctõ: loquẽtes vobis metipſis in hymnis ⁊ cãticis ⁊ pſalmis ſpũalibꝰ: cantãtes et pſallẽtes in coꝛdibꝰ vr̃is dño) Be ye not dꝛonken wͭ wyne/ but be ye fulfylled of yͤ holy ghoſt ſayenge to your ſelfe in hymnes ⁊ pſalmes ⁊ ghoſtly ſonges/ ſyngynge ⁊ pſalmynge in your hertes to our loꝛd/ who ſo hath this grace kepe he hymſelfe in lownes ⁊ that he be euer deſyꝛynge to come to moꝛe knowlege ⁊ felynge of god in the thyꝛde parte of contemplacyon.

¶ Of the thyꝛde parte of contemplacyon. Ca.viij.

The thyꝛde parte of contemplacyon the whiche is perfyte as ye may here lyeth bothe in cognicyon ⁊ in affeccyon/ that is to ſaye/ in knowynge ⁊ in perfyte louynge of god. And that is whan a mannes ſoule fyꝛſt is refoꝛmed by fulhede of vertues to the ymage of Jeſu And afterwarde whan he is viſyted he is takẽ in fro all erthly ⁊ fleſſhely affeccions/ fro vayne thoughtes ⁊ ymagenynges of all bodyly creatures/ ⁊ as it were moche rauyſſhed out of the bodyly wyttes. And than by yͤ grace of yͤ holy ghoſt is illumyned foꝛ to ſe by vnderſtandynge ſothfaſtnes whiche is good and ghoſtly thynges with a ſofte ſwete bꝛennynge loue in hym ſo perfytly that he be rauyſſhed of his loue/ ſo the ſoule is oned foꝛ the tyme ⁊ cõfoꝛmed to the ymage of the trinite. The begynnynge of this contemplacyon may be feled in this lyfe/ but the fulhede of it is kepte in to the blyſſe of heuen. Of this onynge ⁊ confoꝛmyng to our loꝛde ſpeketh ſaynt Poule thus (Qui adheret deo: vnus ſpũs eſt cũ illo) That is to ſaye/ who ſo by rauyſſhynge of loue is faſtened to god than god ⁊ his ſoule are not two but bothe one. And ſothly in this onynge is the maryage made bytwene god ⁊ the ſoule/ the whiche ſhall neuer be bꝛoken.

¶ Of the twynynge of yͤ thyꝛde parte of cõtemplacyon

fro ẏ ſeconde parte/ ⁊ of the prayſynge therof. Ca.ix.

The other parte may be called brennynge loue in deuocyon/ and this brẽnynge loue in contemplacyon ẏ is lower this is the hyer that is ſwetter to the bodyly felynge/ this inwardly felynge better to the ghoſtly felyng/ for it is more inwarde/ more worthy/ more ghoſtly/ more wonderfull/ for this is veryly a taſtyng ſo lytell as is a erneſt of ẏ ſyght of heuenly Joye/ not clerely/ but halfe in derknes/ the whiche ſhall be fulfylled ⁊ openly clered in the blyſſe of heuen as ſaynt Poule ſayth (Uidemus nũc p̲ ſpeculũ in enigmate: tũc aũt videbim⁹ facie ad faciem) We ſe now god by a myrrour as it were in a derknes/ but in heuẽ ſhall we ſe openly face to face. This is the illuminacyon of vnderſtandynge in delytes of louynge as Dauyd ſayth in the pſalter (Et nox illuminacio mea ĩ delicijs meis) My nyght is my lyght in my delytes. The other parte is mylke for chyldren/ this is hole mete for perfyte men/ ẏ whiche haue wyttes aſſayde to knowe good fro euyll/ as ſaynt Poule ſayth (Perfectorum eſt ſolidus cib⁹: q̇ habẽt ſenſus exercitatos ad diſcretionẽ boni et mali) The werkynge of the full vſe of this gyfte may no man haue but he be fyrſt reformed to ẏ lykenes of Jeſu by fulhede of vertues/ ne there may not man lyuynge in deedly fleſſhe haue it cõtynually in his fulhede in the ouerpaſſynge/ but by tymes whan he is viſyted And as J conceyue by the wrytynge of holy men it is a full ſhorte tyme/ for ſoone after he falleth in ſoberte of bodyly felynge/ ⁊ all this werke maketh charite. And euen thus as J do vnderſtande ſayth ſaynt Poule of hymſelfe (Siue excedimus deo: ſiue ſobrij ſumus vobis charitas chriſti vrgit nos) Whether we ouerpaſſe our bodyly wyttes to god in cõtemplacyon/ or we are more ſober to you in bodyly felyng/ the charite of Chryſt ſtrayneth vs.

j.cor. xiij.

Pſal. cxviij.

Hebr. v.

Of this parte of contemplacyon & of reformynge to god ſpeketh ſaynt Poule openly thus (Nos autē reuelata facie gloriā dñi ſpeculamur trāſformati in eandē imaginē a claritate i claritatē tanq̄ a dñi ſpū) This is thus moche to ſaye. Saynt Poule in the perſone of hymſelfe & of perfyte men ſayth thus. We fyrſt reformed by vertues/ the face of our ſoule vnheled by openynge of the ghoſtly eye beholden as in a myrrour heuenly Joye/ full ſhaped & oned to the ymage of our lord fro clerete of fayth in to clerete of vnderſtandynge/ or els fro clerete of deſyre in to clerete of bleſſed loue/ & all this is wrought of the ſpiryte of our lord in a mannes ſoule as ſaynt Poule ſayth. This parte of contemplacyon god gyueth where yͭ he wyll/ to lerned & to lewde/ to men & to womē occupyed in prelacy and to ſolytary alſo. But it is ſpecyall not comyn/ & alſo though a man whiche all his lyfe is actyfe haue yͤ gyfte of it by a ſpecyall grace/ neuertheles yͤ fulnes of it may no man haue/ but he be ſolytary & in lyfe cōtemplatyfe.

¶ How the ſhewynge to the bodyly wyttes/ and the felynge of them may be bothe good and euyll. Ca.x.

By this that I haue ſayd may yͧ ſomwhat vnderſtande yͤ viſyons or reuelacyons of ony maner of ſpiryte in bodyly apperynge/ or in ymagenynge ſlepyng or wakyng/ or els ony other felynge in yͤ bodyly wyttes made as it were ghoſtly/ other in ſownynge of ere/ or ſauerynge in the mouth/ or ſmellynge at yͤ noſe/ or els ony ſenſyble hete as it were fyre glowynge & warmyng the breſt/ or ony other parte of the body/ or ony other thynge that may be feled by bodyly wytte/ though it be neuer ſo cōfortable & lykynge/ they be not very cōtemplatyfe/ ne they be but ſymple & ſecūdary though they ben good in rewarde of ghoſtly vertues & of this ghoſtly knowynge & louynge of god. But all ſuche maner of felynge may be good wrought by a good aũgell/⁊ they may be deceyuable/wrought by a wycked aũgel/whan he trãſfygureth hym in to an aũgell of lyght. Wherfore ſyth they may be bothe good ⁊ euyll it ſemeth well they are not yͤ beſt. For wyte yͧ well yͭ the deuyl may whan he hath leue feyne of bodyly felynge the lykenes of yͤ ſame thynges yͭ whiche a good aũgell may werke. For ryght as a good aũgell cometh wͭ lyght/ſo can yͤ deuyl/⁊ ſo of yͤ other wyttes/who ſo had feled bothe he ſholde well tell whiche were good ⁊ whiche were euyll. But he yͭ neuer neyther feled/or elles but the one/may lyghtly be deceyued. They are lyke in the maner of felyng outwarde/but they are full dyuers within/⁊ therfore they are not for to deſyre gretly/ne for to receyue lyghtly/but yf a ſoule myght by yͤ ſpiryte of diſcrecion knowe yͤ good fro the euyl yͭ he were not begyled/as ſaynt Iohn̄ ſayth (Noli credere oĩ ſpũi:ſed ꝓbate ſi ex deo ſit) Saynt Iohn̄ byddeth vs yͭ we ſholde not truſt to euery ſpiryte/but we ſhall aſſay fyrſt whether he be of god or no/wherfore by one aſſay I ſhall tell yͤ as me thynketh how thou ſhalte knowe the good fro euyll. nota

¶ How yͧ ſhalte knowe whan yͤ ſhewynge to the bodyly wyttes/⁊ the felynge of them ben good or euyll. Ca.xi.

IF it ſo be that yͧ ſe ony maner of lyght or brightnes with thy bodyly eye/or in ymagenyng other than euery man ſe/or yf yͧ here ony mery wonderful ſownyng with bodyly ere/or in thy mouth ony ſwete ſoden ſauour other than of kynde/or ony hete in thy breſt as it were fyre/or ony maner delyte in ony parte of thy body/or yf a ſpiryte bodyly appereth to the as it were an aũgell for to cõforte the ⁊ teche the/or ony ſuche felynge whiche thou knoweſt well yͭ it cometh not of thyſelfe/ne of no bodyly creature/be ware in yͤ tyme or ſoone after ⁊ wyſely beholde the ſtyrynge of thy herte. If thou be ſtered bycauſe of the lykynge that yͧ feleſt to drawe out thy herte fro the mynde ⁊ beholdyng of Jeſu Chryſt ⁊ fro ghoſtly occupacyon/as fro prayer ⁊ thynkynge on thyſelfe ⁊ thy defautes/fro thinward deſyre of vertues ⁊ of ghoſtly knowynge ⁊ felynge of god/for to ſet the ſyght of thy hert ⁊ thyn affeccyon/thy delyte ⁊ thy reſt pryncypally therin/ Wenynge yͭ it ſholde be a parte of heuẽly Joye ⁊ of aũgelles blyſſe/⁊ for thy the thynketh that thou ſholdeſt neyther praye ne thynke nought els but all holy tende therto for to kepe it ⁊ delyte therin. This felyng is ſuſpecte ⁊ of yͤ enemy/⁊ therfore though it be neuer ſo lykynge ⁊ wonderfull/refuſe it ⁊ aſſent not therto/ for this is yͤ ſleyght of thenemy / whan he ſeeth a ſoule that wolde intyerly gyue it to ghoſtly occupacyon he is wonderly wroth/for he hateth no thynge more than to ſe a ſoule in a body of ſynne to fele veryly yͤ ſauour of ghoſtly knowynge ⁊ the loue of god/the whiche he wᵗout body of ſynne loſt wylfully. And therfore yf he may not lette hym by open ſynnes/he wolde hynder hym and begyle hym by ſuche vanyte of bodyly ſauours/or ſwetnes in the wyttes/for to brẏge a ſoule in to ghoſtly pryde/⁊ in to a falſe ſykernes of hymſelfe/wenyng that he had therby a felynge of heuenly Joye / ⁊ that he were halfe in paradyſe for delyte that he feleth aboute hym / whan he is nere at hell gates. And ſo by pryde ⁊ by preſumpcyon he myght fall in errours or hereſyes or fantaſyes / or in other bodyly or ghoſtly myſcheues. Neuertheles yf it be ſo that this maner of felynge lette not thy herte fro ghoſtly occupacyon but it maketh the more deuoute ⁊ more feruent to praye it maketh the more wyſe to thynke ghoſtly thoughtes. And though it be ſo that it aſtony the in the begẏnynge neuertheles afterwarde it turneth ⁊ quyckeneth thyne hert to more deſyre of vertues/and encreaſeth thy loue moꝛe to god and to thyne euenchꝛyſten. Alſo it maketh the moꝛe meke in thyne owne ſyght. By theſe tokens mayſt thou knowe yͤ it is of god made by the pꝛeſence ⁊ the touchynge of a good aũgell/⁊ that is of the goodnes of god/ eyther in confoꝛte of ſymple deuout ſoules foꝛ to encreaſe theyꝛ truſt ⁊ theyꝛ deſyꝛe to god foꝛ to ſeke therby the knowynge ⁊ the loue of god moꝛe perfytly foꝛ ſuche a confoꝛte / oꝛ elles yf they be perfyte that fele ſuche delyte/it ſemeth than that it is an erneſt and as it were a ſhadowe of the gloꝛyfyenge of the body whiche it ſhall haue in the blyſſe of heuen / I wote not whether there be ony ſuche man lyuynge in erth. This pꝛeuylege had Mary mawdeleyne as it ſemeth to my ſyght in yͤ tyme whan ſhe was alone in the caue.xxx. wynter/and euery daye was boꝛne vp with aũgelles/⁊ was fedde bothe body ⁊ ſoule by the pꝛeſence of them/thus we rede in yͤ ſtory of her. Of this maner aſſayenge of werkynge of ſpyrytes ſpeketh saynt Johñ in his epyſtle thus/⁊ techeth thus (Omnis ſpũs qui ſoluit ieſum/ hic non eſt ex deo) Euery ſpiryte that loſeth oꝛ vnknytteth Jeſu/he is not of god. Theſe woꝛdes may be vnderſtande in many maners/neuertheles after one maner I may vnderſtande them to this purpoſe that I haue ſayd.

¶ What knytteth Jeſu to mannes ſoule / and what loſeth hym therfro. Ca.xii.

The knyttynge ⁊ yͤ faſtenynge of Jeſu to mannes ſoule/is by good wyl ⁊ grete deſyꝛe to hym onely to haue hym ⁊ ſe hym in his blyſſe ghoſtly. The moꝛe yͤ this deſyꝛe is/the faſter is Jeſu knytte to the ſoule. The leſſe yͤ this deſyꝛe is the loſyer is he knytte. Than what ſpiryte oꝛ what felyng that it be the whiche leſſeth this deſyꝛe ⁊ wolde dꝛawe it downe fro the ſtedfaſt mynde of Jeſu Chꝛyſt ⁊ fro the kyndly ſtyenge vp to Jeſu / this ſpiryte wyll vnknytte Jeſu fro the ſoule/ & therfore it is not of god/ but it is the werkyng of thenemy. Neuertheles yf a ſpiryte/ or a felynge/ or a reuelacyon make this deſyre more knytte yͤ knottes of loue & deuocyon to Jeſu faſter/ & open yͤ eye of the ſoule in to ghoſtly knowynge more clerely/ & maketh it more meke in it ſelfe/ this ſpiryte is of god. Here mayſt thou ſe ſomwhat that yͧ ſhalte not ſuffre thy hert wylfully for to reſt/ ne for to delyte holy in no bodyly felynge of ſuche maner confortes or ſwetnes/ though they were good/ but thou ſhalt holde them in thy ſyght nought or lytell in rewarde of ghoſtly deſyre/ & on ſtedfaſt thynkynge on Jeſu/ ne faſt the nought of thy herte ouermoche on them.

How and in what thynges that a cōtemplatyfe man ſholde be occupyed. Ca.xiiij.

BUt yͧ ſhalte euer ſeke by grete beſynes in prayers that yͧ myght come to the ghoſtly felynge of god/ and that is yͭ thou myght knowe yͤ wyſdome of god/ the endles myght of hym/ yͤ grete goodnes of hym/ in hym ſelfe & in his creatures. For this is cōtemplacyon/ & that other is none. Thus ſayth ſaynt Poule (In charitate radicati & fundati: vt poſſitis cōprehēdere cū oībus ſctīs q̄ ſit longitudo & latitudo: ſublimitas & ꝓfundū) Ephe. iij. Be ye roted & groūded in charite yͭ ye myght knowe he ſayth neyther ſoūde of yͤ ere/ ne ſwete ſauour in the mouth/ ne no ſuche bodyly thynges/ but that ye myght knowe & fele ne kn with all halowes whiche is yͤ length of the endles beynge of god/ the brede of the wonderful charite & the goodnes of god/ the heyght of yͤ almyghty mageſte of hym/ & the groūdles depnes of yͤ wyſdome of god. In knowynge & ghoſtly felynge of theſe ſholde be yͤ occupacyon of the cōtemplatyfe man. For in theſe may be vnderſtande yͤ full knowlege of all ghoſtly thynges. This occupacyon is yͤ one thynge ẏ whiche ſaȳt Poule coueyted ſayenge thus (Unū q̄ retro ſunt obliuiſcēs in anteriora me extendā: ſequor ſi quomodo cōprehendā ſupnū brauiū) Phil. iij. That is to ſaye. One thynge as who ſayth is beſt to me to coueyte & that is that I myght forgete all thynges the whiche ben behyndwarde or backwarde / & I ſhall ſtretche out myne herte forwarde to fele and to grype the ſouerayne mede of the endles blyſſe. Behyndwarde are all bodyly thynges. Forwarde are ghoſtly thynges. And for ſaynt Poule wolde forgete all bodyly thynges / & his owne body alſo with that that he myght ſe ghoſtly thynges.

¶ How in reaſon & wyll vertue begynneth / and in loue and in lykynge it is made perfyte. Ca.xiiij.

NOw I haue tolde you a lytell of contemplacyon what it ſholde be. For this entēt that ẏ myghteſt knowe it & ſet it as a marke before ẏ ſyght of thy ſoule / & for to deſyre all thy lyf tyme to come to ony parte of it by grace of our lorde Jeſu Chryſt. ¶ This is the cōformynge of a ſoule to god / the whiche may not be had but yf it be fyrſt reformed by fulhede of vertues turned in to affeccyon / & that is whan a man loueth vertues / for they be good in themſelfe. ¶ There is many a man ẏ loueth vertue of lownes / pacyence & charite to his euenchryſten / & ſuche other onely in his reaſon & wyll / & hath no ghoſtly delyte loue in them. For oftētymes he feleth grutchynge heuynes / & bytternes to do them. And neuertheles yet he doth them onely by ſterȳge of reaſon for drede of god / this man hath vertues in reaſon & in wyll / but not loue of them in his affeccyon. But whan by grace of Jeſu & by ghoſtly & bodyly exercyſe reaſon is turned in to lyght and wyll in to loue. ¶ Than hath he vertues in affeccyon for he hath ſo well gnawen on ẏ bytter barke of ẏ notte that he hath broken it / & fedeth hym wͭ the kyrnell / that is to ſaye/the vertues whiche were fyrſt heuy to do/are now turned in to a very delyte ⁊ ſauour/as whan a man lyketh in mekenes/in pacyence/in clennes/in ſoberte/⁊ in charite/as in ony delytes. Sothly tyll theſe vertues ben turned thus in to affeccyon/he may well haue the ſeconde parte of cõtemplacyon/but yͤ thyrde ſothfaſtly ſhall he not take.

¶ Of the meanes that bryngeth a ſoule to contemplacyon. Ca.xv.

NOw ſythen vertues are diſpoſynge to cõtemplacyon/than it behoueth yͤ to vſe certayne meanes nota for to come to vertues. Thre meanes there be that men mooſt comynly vſe that gyue them to cõtemplacyon/as redynge of holy wryte ⁊ of holy techynge/ghoſtly medytacyon/⁊ beſy prayer wͭ deuocyon ſhalte yͧ ſe as I ſayd by wretchednes thy ſynnes/as pryde/coueytyſe/glotony ſlouth/lechery/⁊ wycked ſterynge of enuy/Ire/hatred/and melancoly/angrynesse/ye bytter ⁊ vnſkylfull heuyneſſe. Thou ſhalte alſo ſe thy herte full of vayne ſhames and dredes of thy fleſſhe ⁊ of the worlde. All theſe ſterynges wyl alway boyle out of thy hert as water wyl renne out of the ſprynge of a ſtynkynge well/⁊ ſtereth ⁊ blyndeth the ſyght of thy ſoule that yͧ mayſt neuer ſe ne fele very clerely the loue of Jeſu Chryſt. For wyte thou well tyll thy hert be moche clenſed thrugh ſtable trouth and beſy beholdynge of Chryſtes manhode fro ſuche ſynnes Thou mayſt not haue ghoſtly knowlege of god perfytly math. v. wytneſſynge hymſelfe in the goſpell thus (Beati mũdo corde: qm̄ ipſi deũ videbũt) Bleſſed be clene of herte/for nota they ſhall ſe god. Alſo in meditacyon yͧ ſhalte ſe vertues whiche be nedefull to the for to haue/as mekenes/myldneſſe/pacyence/ryghtwyſnes/ghoſtly ſtrength/temperaũce/clennes/peas/⁊ ſobernes/faythe/hope/⁊ charite. Theſe vertues yͧ ſhalt ſe in meditacyon/how good/how fayre/ ⁊ how profytable they be/ ⁊ by prayer yͧ ſhalte deſyre them ⁊ gete them/ without whiche thou mayſt not be cõtemplatyf. For Job ſayth thus (In abũdantia ingredieris ſepulcrũ) That is to ſaye/ yͧ ſhalte in plente of good bodyly werkes ⁊ ghoſtly vertues entre thy graue that is the reſt in contemplacyon.

Job v.

¶ What a man ſholde vſe ⁊ refuſe by the vertue of mekenes. Ca.xvj.

NOw yf thou ſholdeſt vſe wyſely ghoſtly werkes ⁊ ſykerly trauayle in them the behoueth to begyn ryght lowe. Thre thynges yͤ nedeth to haue fyrſt/ vpon the whiche as on a ſyker groũde yͧ ſhalt ſet all thy werke theſe thre are mekenes/ ſyker fayth/ ⁊ hole entent to god Fyrſt yͤ behoueth to haue mekenes in this maner/ thou ſhalte holde thyſelfe in thy wyll ⁊ in thy felynge yf thou may vnable to dwell amonge men/ ⁊ vnworthy to ſerue god in cõuerſacyon with his ſeruaũtes vnprofytable to thyn euenchryſten/ wantȳge bothe cũnynge ⁊ myght to fulfyll good werkes of actyfe lyfe in helpe of thyne euen chryſten / as other men ⁊ women do. And therfore as a wretche ⁊ outcaſt ⁊ refuſe of al men ⁊ women art ſparde in a hous alone/ that yͧ ſholdeſt dere ne greue no man or woman by euyl enſample/ ſyth yͧ canſt not profyte them by good werkyng/ ouer this the behoueth to loke ferder that ſyth yͧ art ſo vnable to ſerue our lord by bodyly werkes outwarde/ how moche more behoueth the to holde the vnable ⁊ vnworthy to ſerue hym ghoſtly by inward occupacyon. For our lorde is a ſpiryte as the prophete ſayth (Spũs ante faciē noſtrā chriſtus dñs) Before our face a ghoſt is our lorde Chryſt/ ⁊ the kyndly ſeruyce to hym is ghoſtly as he ſayth hȳſelfe (Veri adorantes adorabunt patrem in ſpũ ⁊ veritate) Sothfaſt ſeruauntes ſhall worſhyp hym in ſpiryte ⁊ ſothfaſtnes. Than yͧ that art ſo boyſtous/ ſo lewde/ ſo fleſſhely/ ſo blynde in ghoſtly

notã

Tren. iiij.

Johã. iiij.

thynges/⁊ namely of thyne owne ſoule/ whiche the behoueth fyrſt to knowe yf yͧ ſholdeſt come to yͤ knowlege of god. How ſholdeſt yͧ than fele thyſelfe able or worthy to haue ſtate or lykenes of cōtemplatyfe lyfe/the whiche lyfe as I haue ſayd lyeth pryncypally in ghoſtly knowlege ⁊ felynge of god. This I ſaye to the/not that yͧ ſholdeſt forthynke thy purpoſe/⁊ be myſpayde with thy clothynge/but that yͧ ſholdeſt fele this lownes ſothfaſtly in thy hert yf yͧ myghteſt/for it is ſoth ⁊ no leſs. And than thou ſhalt deſyre nyght ⁊ daye after thy myght to come as nere as thou mayſt to the ſtate whiche yͧ haſt taken/trowynge ſtedfaſtly yͭ it is beſt to the by yͤ mercy of god for to trauayle in. And though it be ſo that yͧ mayſt not come to yͤ fulhede of it here in this lyfe/that yͧ myght be in the begỹnynge of it/⁊ truſt ſykerly to haue yͤ fulhede by the mercy of god in the blyſſe of heuen. For ſothly yͭ is nota my lyfe I fele me ſo wretched ⁊ ſo frayle ⁊ fleſſhely/⁊ ſo ferre fro true felynge fro that yͭ I ſpeke/that I can not els but crye mercy ⁊ deſyre after as I may wͭ an hope yͭ our lorde wyll brynge me therto in the blyſſe of heuen. Do thou ſo/⁊ better after yͭ god gyueth yͤ grace. The felynge of this lownes ſhall put out of thy hert vnſkylfull beholdynge of other mennes dedes/⁊ it ſhall dryue the holy to beholde thyſelfe/as there were no man lyuynge but god ⁊ thou. And yͧ ſhalte deme ⁊ holde thyſelfe more vyle ⁊ more wretche than is ony creature yͭ bereth lyfe/that vnneth ſhalte yͧ ſuffre thyſelfe for yͤ gretnes ⁊ nombre of ſynne ⁊ fylth that yͧ ſhalte fele in the. Thus behoueth the to fele ſomtyme yf yͧ wylte be very meke. For I tell the ſothly yf thou wylte be truly meke yͧ ſhalt thynke a venyall ſynne in thyſelfe more greuous ⁊ paynfull to the ⁊ greter in thy ſyght ſomtyme than grete deedly ſynnes of other men. This is ſothe to the yf yͧ wylte be contemplatyfe / for this ſkyll. That thynge the whiche putteth the ſoule or letteth it mooſt fro the felynge and knowyng of god/ ought to be mooſt greuous ⁊ paynfull to the. But a venyall ſynne of thyſelfe letteth yͤ more fro the felynge and perfyte loue of Jeſu Chryſt/ than other mennes ſynne may do/ be it neuer ſo moche. Semeth it than that thou ſholdeſt more aryſe in thyne owne herte agaynſt thyſelfe for to hate ⁊ deme in thyſelfe all maner of ſynne whiche letteth yͤ fro yͤ ſyght of god / more than agaynſt the defautes of other men/ for yf thyne herte be clene of thyne owne ſynnes/ ſothly yͤ ſynnes of all other men ſholde not dere the. And therfore yf thou wylt fynde reſt here ⁊ in the blyſſe of heuen/ after the coūſeyle of one of the holy fathers ſaye euery daye/ what am J/ ⁊ deme thou no man.

note

¶ Who ſholde blame mennes defautes and deme them/ and who not. Ca.xviij.

BUt now ſayeſt thou how may this be/ ſyth it is a dede of charite to blame men of theyr defautes/ ⁊ to deme them for theyr amendyng it is a dede of mercy. As to this J anſwere as me thynketh/ yͭ to the or to ony other the whiche hath ſtate ⁊ purpoſe of lyfe cōtemplatyfe it falleth not to leue yͤ kepynge of themſelfe/ ⁊ to beholde ⁊ to blame other men of theyr defautes / but yf it were full grete nede/ ſo yͭ a man ſholde peryſſhe but yf yͤ blamed hym. But yͤ men whiche are actyue/ ⁊ haue ſouerayntе ⁊ cure ouer other / as prelates ⁊ curates ⁊ ſuche other/ they be boūde by theyr offyce ⁊ by waye of charite to ſe ⁊ ſeke ⁊ deme ryghtfully other mennes defautes/ not to deſyre ⁊ delyte to chaſtyſe them/ but onely for nede wͭ drede of god/ ⁊ in his name/ for loue of ſaluacyon of theyr ſoules. Other men yͭ are actyfe ⁊ haue no cure of other men/ they be boūde to blame other men of theyr defautes by yͤ waye of charite onely/ that whan yͤ ſynne is deedly/and it may not well be corrected by none other man/⁊ whan he troweth yͭ he the ſooner ſhold be amended by his vndertakynge/els it is better that we ceaſe. That this is ſothe it ſemeth by ſaynt Iohñ yͭ helde the ſtate of cōtemplatyfe lyfe/⁊ ſaynt Peter whiche had the ſtate of actyfe lyfe. Whan our lorde in his laſt ſouper wͭ his diſcyples at yͤ preuy ſteryng of ſaynt Peter to ſaynt Iohñ tolde ſaynt Iohñ how Iudas ſhold betray hym ſaynt Iohñ tolde it not to ſaȳt Peter as he aſked/but he turned hȳ ⁊ layde his heed on Chryſtes breſt/⁊ was rauyſſhed by loue in to cōtemplacyon of goddes preuytees ⁊ ſo medefully to hym yͭ he forgate bothe Iudas ⁊ ſaȳt Peter/in tokenynge ⁊ techynge to other men yͭ wold be cōtemplatyfe/yͭ they ſholde dyſpoſe them to do yͤ ſame.

¶ Why men ſholde worſhyp other/and lowe themſelfe in theyr owne hertes vnder all other. Ca.xviij.

THan ſeeſt yͧ here ſomwhat that yͧ ſhalte neyther deme other men ne conceyue agaynſt them wylfully none euyll ſuſpycyon/but yͧ ſhalte loue them/ne ſe thou no defaute in them/and worſhyp them in thy hert ſuche as ledeth in the worlde actyfe lyfe/⁊ ſuffre many tribulacyons ⁊ temptacyons/whiche yͧ ſyttynge in thy hous feleſt nought of/⁊ they haue full moche trauayle ⁊ dyſeaſe for theyr owne ⁊ other mennes ſuſtenaūce/⁊ many of them had well leuer ſerue god yf they myght as yͧ dooſt in bodyly reſt. And neuertheles they in theyr worldly beſynes flee many ſynnes/the whiche yf thou were in theyr ſtate yͧ ſholdeſt fall in/⁊ they do many good dedes whiche yͧ coudeſt not do. It is no doubte that many do thus/whiche they be thou woteſt not/⁊ therfore yͧ ſhalt worſhyp all/⁊ ſet them in thy herte all aboue the as thy ſouerraynes/⁊ caſt the downe vnder theyr fete that yͧ be vyleſt ⁊ loweſt in thyne owne ſyght/for it is no drede ne

nota

nota

no peryll to yͤ how moche yͧ mayſt lowe thyſelfe bynethe all other / though it were ſo that in goddes ſyght yͧ haddeſt more grace than ony other. But it is peryll to the to hye the and lyft thyſelfe in thy thought wylfully aboue ony other man / though he were yͤ mooſt wretche / or the nota mooſt ſynfull caytyfe that is in erth. For our lorde ſayth (Qui ſe humiliat exaltabitur: et q̄ exaltat humiliabit) Luce xiiij. Who ſo hyeth hȳſelfe / he ſhall be lowed / ⁊ who ſo loweth hymſelfe he ſhall be hyed. This parte of mekenes yͤ behoueth to haue in thy begynnynge / ⁊ by this ⁊ by grace ſhalt yͧ come to the fulhede of it / ⁊ ſo of all other vertues. For who ſo hath one vertue / he hath all other vertues / as moche as yͧ haſt of mekenes / ſo moche haſt yͧ of charite / of pacyence / ⁊ of other vertues / though they be not ſhewed outwarde. Be than beſy to gete mekenes / ⁊ holde it / for it is the fyrſt ⁊ the laſt of all vertues. nota It is the fyrſt / for it is the groūde as ſaynt Auſtyn ſayth. Yf thou thynke to buylde a hye hous of vertues / ordeyne yͧ fyrſt a depe groūde of mekenes. Alſo it is the laſt / for it is kepynge ⁊ ſauynge of all other vertues. Saynt Gregory ſayth. He that gadreth vertues w̄out mekenes / he is lyke to hym the whiche maketh ⁊ bereth powder of ſpycery in the wynde. Do yͧ neuer ſo many good dedes / faſt yͧ wake thou / or ony other good werke do thou / yf thou haue no mekenes / it is nought that thou dooſt.

¶ How men ſholde do that wante yͤ felynge of mekenes in affeccyon / not dredynge to moche therfore. Ca. xix.

NEuertheles yf thou may not fele this mekenes in thy herte with affeccyon as thou woldeſt / do as thou may meke thyſelfe in wyl by reaſon / trowyng that it ſhold be ſo as I ſaye / though thou fele it not / ⁊ in that holde the a more wretche that yͧ mayſt not fele ſothfaſtly thyſelfe as thou arte / ⁊ yf thou do ſo / though thy fleſſhe ryſe agaynſt it/⁊ wyll not aſſent to thy good wyl/be not to moche adꝛad/but yͧ ſhalte bere ⁊ ſuffre yͤ falſe felynge of thy fleſſhe as a payne/⁊ than thou ſhalte deſpyſe ⁊ repreue that felynge/⁊ bꝛeke downe that ryſynge of thyne herte/ as thou woldeſt be well apayde foꝛ to be troden ⁊ ſpourned vnder other mennes fete. And ſo by yͤ grace of Jeſu Chꝛyſt thꝛugh ſtedfaſt thynkyng on yͤ mekenes of his pꝛecyous manhode ſhalte yͧ abate moche yͤ ſterỹges of pꝛyde/⁊ yͤ vertue of mekenes yͭ was fyꝛſt in thy naked wyll ſhall be turned in to felynge of affeccyon/wout whiche vertue eyther in true wyll oꝛ in felyng who ſo diſpoſe hym to ſerue god in cõtemplatyfe lyfe as the blynde he ſhall ſtomble ⁊ ſhall neuer come therto. The hyer he clymeth by bodyly penaũce ⁊ other vertues/and hath not this mekenes/yͤ lower he falleth. Foꝛ as ſaynt Gꝛegoꝛy ſayth/he yͭ can not perfytly deſpyſe hymſelfe/he founde neuer yet yͤ meke wyſdome of our loꝛde Jeſu Chꝛyſt.

Gꝛeg.

¶ How ypocrytes ⁊ heretykes foꝛ lackynge of mekenes hygh themſelfe in theyꝛ hertes aboue all other. Ca.xx.

IPocrytes ne heretykes fele not this mekenes neyther in good wyl ne in affeccion/but full dꝛye ⁊ full colde are theyꝛ hertes ⁊ theyꝛ raynes fro yͤ ſofte felynge of this vertue/⁊ in ſo moche yͤ ferder they be fro it/that they wene yͭ they haue it. They gnawe on yͤ dꝛye barke wout/but the ſwete kyꝛnell of it ⁊ the inly ſauour may they not come to. They ſhewe outwarde mekenes in habyte ⁊ holy ſpeche/in lowly beryng/⁊ as it ſemeth in many bodyly ⁊ ghoſtly vertues/but neuertheles in yͤ wyl ⁊ in thaffeccyon of theyꝛ hert where mekenes ſholde be/it is faynt. Foꝛ they deme ⁊ deſpyſe ⁊ ſet at nought other men that wyl not do as they do ⁊ teche/they holde them eyther foles by vncũnynge/oꝛ blỹded by fleſſhely lyuynge/⁊ therfoꝛe lyft they themſelfe vp on hye in theyꝛ own ſyght aboue all other/ wenynge ỷ they lyue better than other/ & ỷ they haue onely ỷ ſothfaſtnes of good lyuynge and in ghoſtly felynge & ſynguler grace of god/ bothe in knowyge & in ghoſtly felyng paſſyng other men. And in this ſyght of themſelfe ryſeth a delyte in theyr hertes in whiche they worſhyp & prayſe themſelfe/ as there were none but they/ they prayſe & thanke god wᵗ theyr lyppes but in theyr hertes they ſtele as theues ỷ worſhyp & the thãkyng fro god/ & ſetteth it in themſelfe/ & ſo they haue neyther mekenes in felynge ne in wyll. A wretched caytyfe or a ſynner ỷ falleth all daye/ & is ſory ỷ he dooth ſo though he haue not mekenes in affeccyon/ he hath it in a good wyll. But an heretyke or an ypocryte hath neyther. For they haue ỷ cõdicyon of ỷ pharyſee/ whiche came as our lorde ſayth in ỷ goſpell wᵗ the publycane in to the temple to praye/ & whan he came he prayed not ne aſked ought of god/ for hym thought he had no nede/ but he began to thanke god & ſayd thus. Lorde I thanke ỷ that ỷ gyueſt me grace more than to other/ ỷ I am not as other men be/ robbers/ lecherous/ or other ſuche ſynners. And he loked beſyde hym & ſawe ỷ publycane whiche he knewe for a wretche/ knockyng on his breſt onely cryenge after mercy/ than he thanked god ỷ he was not ſuche one as he was/ for lord he ſayd I faſte twyes in ỷ weke/ & I paye truly my tythes. And whan he had done our lorde ſayd ỷ he yede home agayne wᵗout grace as he came/ and gate ryght nought. But now ſayeſt ỷ wherin treſpaced this pharyſe/ ſythen he thanked god/ & was ſothe ỷ he ſayd/ as to this I anſwere & ſaye ỷ this pharyſe treſpaced in as moche as he demed & repreued in his herte ỷ publycan whiche was iuſtyfyed of god/ & alſo he treſpaced for he thanked god onely wᵗ his mouth/ but he delyted preuely & wylfully by a pryuy pryde in hymſelfe

nott

no t

nota

of the gyftes of god/ ſtelynge yͤ worſhyp & louyng of god & ſet it in hymſelfe. This ſame condicyon of this pharyſe ſothly hath heretykes & ypocrytes. They wyll not gladly praye/ & yf they praye/ they meke not themſelfe knowlegynge truly theyr wretchydnes/ but they make themſelfe by a feynynge for to thanke & loue god/ & ſpeketh of hym wᵗ theyr mouth/ but theyr delyte is vayne & falſe & not in god/ & they wene not ſo/ they can not loue god. For as the wyſe man ſayth (Nõ eſt ſpecioſa laus in oꝛe pctõris) It is neyther fayre ne ſemely prayſynge of god in yͤ mouth of a ſynner/ Wherfore it is profytable to the & to me & to ſuche other wretches for to leue the condicyon of this pharyſe & feyned louynge of god/ and folowe the publican in lownes/ aſkynge mercy & forgyuenes of ſynnes & grace of ghoſtly vertues/ yͭ we myght afterwarde wᵗ a clene herte ſothfaſtly thanke hym & loue hym/ & gyue hym holy the worſhyp without feynynge. For our lord aſketh this by his prophete (Super quẽ requieſcet ſpũs meus: niſi ſuper humilem contritũ et trementẽ ſermones meos) Upon whome ſhall my ſpiryte reſt/ & he anſwereth hymſelfe & ſayth/ upon none but upon yͤ meke poore & contryte in herte/ & dredyng my wordes. Than yf thou haue yͤ ſpiryte of god rulynge in thy herte/ haue mekenes and drede hym.

Eccl. xv.

Esai.

¶ What thynges men ought to byleue by a ſyker faythe. Ca.xxii.

THe ſeconde thynge whiche the behoueth to haue is ſyker trouth in all tharticles of the fayth & in the ſacramentes of holy chirche/ trowynge them ſtedfaſtly with all thy wyll in thy herte/ & though thou fele ony ſtyrynge in thy hert agaynſt ony of them by ſuggeſtyon of thyne enemy for to put the in doubte of them/ be thou ſtedfaſt & not to moche adrad of felynge of ſuche ſteryinges/ but forſake thyne owne wytte without dyſputynge of ranſakynge of them / ⁊ ſet thy fayth generally in yͤ fayth of holy chirche / ⁊ charge not yͤ ſterynge of thy hert / whiche as the ſemeth is contrary therto. For yͤ ſterynge is not thy fayth / but the fayth of holy chirche is thy fayth though yͧ neuer ſe it ne fele it. And bere than ſuche ſterynges pacyently as a ſcourge of our lorde / by yͤ whiche he wyll clenſe thy hert ⁊ make thy fayth ſtedfaſt. Alſo yͤ behoueth to loue ⁊ worſhyp in thy herte all the lawes ⁊ ordynaunces made by prelates ⁊ rulers of holy chirche other in declarynge of the fayth / or of yͤ ſacramentes / or in generall of all chryſten men / mekely ⁊ truly aſſent to them / though it be ſo that yͧ knowe not yͤ cauſe of theyr ordynaūce / ⁊ though that yͧ thynke yͭ ſome were vnſkylful / yͧ ſhalt not deme them ne repreue them / but worſhip them all though they longe but lytel to the. Ne receyue thou none opinyon ne fantaſy ne ſinguler cōceyte vnder colour of more holynes as ſome do yͭ are not wyſe / neyther by thyne owne ymagenyng / ne by techyng of none other man / whiche contraryeth to the leeſt ordynaūce or generall techyng of all holy chirche. And ouer this thou ſhalte hope ſtedfaſtly that yͧ arte ordeyned of our lorde to be ſaued / as one of his choſen by his mercy / ⁊ ſtere not fro this hope what ſo yͧ hereſt or ſeeſt / or what temptacyon thou be in / ⁊ though yͧ thynke yͤ ſo grete a wretche that thou were worthy to ſynke in to hell for that yͧ dooſt no good / ne ſeruyſt god as thou ſholdeſt do / yet holde the in this trouth ⁊ in this hope / ⁊ aſke mercy / ⁊ all ſhall be ryght well / ye ⁊ though all the deuylles of hell appered in bodyly lykenes ſlepynge or wakynge / ſayenge to the that yͧ ſholdeſt not be ſaued / or all men lyuynge in erth / or all the aūgelles in heuen. If it myght be ſayd to yͤ the ſame / yͧ ſholdeſt not byleue them / ne be ſtered moche fro thy hope of ſaluacyon. This I ſaye to the / for ſome ben ſo weke ⁊ ſo symple yͭ whan they haue gyuen themſelfe all holy to ſerue god after theyr cũnynge yf they fele ony ſterynge within by thimaginynge of thenemy/ or els fro without of ony of yͤ deuylles prophetes whiche men call ſothſayers that they ſholde not be ſaued/ or theyr ſtate of theyr maner of lyuynge were not pleaſaunt to god they ben aſtonyed ⁊ ſtered with ſuche wordes/ ⁊ ſo for vncunnẏge they fall ſomtyme in a grete heuyneſs/ ⁊ as it were in a dyſpayre of ſaluacyon/ wherfore as me thynketh it is ſpedefull to euery creature whiche by our lorde Jeſu Chryſt is in full wyll to forſake ſynne/ and as clerely as his cõſcyence telleth hym he ſuffreth no dedly ſynne reſt in hym yͭ he ne ſhryueth hym ſoone therof/ ⁊ make hym to the ſacramentes of holy chirche/ for to haue a truſt of ſaluacyon. And moche more than they that gyue them holy to god/ and flee venyall ſynnes after theyr myght. And on the contrary wyſe as peryllous it is to hym whiche lyeth wyttyngly in dedly ſynne for to haue truſt of ſaluacyon/ and in hope of that truſt wyll not forſake his ſynne ne lowe hym truly to god and holy chirche.

¶ How a ſtable entent is nedefull to theſe that ſholde pleaſe god/ and dyſcrecyon in bodyly werkes. Ca xxii.

nota

THe thyrde thynge whiche is nedefull to the for to haue in thy begynnynge/ is a hole ⁊ a ſtable entencyon/ that is to ſaye a hole wyll and a deſyre onely for to pleaſe god/ for yͭ is charite/ wͭout whiche all is nought that yͧ dooſt. And thou ſhalte ſet thyne entent alwaye to ſerche ⁊ trauayle how thou myght pleaſe hym/ no tyme to ceaſe wylfully of good occupacyon/ eyther bodyly or ghoſtly. Ne yͧ ſhalte not ſet a tyme in thy herte/ as thus longe yͧ woldeſt ſerue god/ and ſythen to ſuffre thy herte wylfully fall downe in to vayne thoughtes ⁊ ydle occupacyons/ wenynge yͭ it were nedefull for ſauynge of thy bodyly kynde/ leuynge the kepynge of thy herte & good occupacyon/ſekyng a reſt & confort for a tyme outwarde by thy bodyly wyttes/or inwarde vanytees/as it were for recreacyon of thy ſpiryte/for it ſholde be more ſharper afterward to ghoſtly trauayle/for I trowe it is not ſoth I ſaye not thus yͧ mayſt in dede performe thyne entent/ for ofte ſythes thy bodyly nede/etynge/drynkynge/ ſlepynge & ſpekynge/& the fraylte of the fleſſhe ſhall let the be thou neuer ſo beſy/ & hynder the. But I wolde yͭ thy wyll & thyne entent were alwaye hole to trauayle ghoſtly or bodyly/& no tyme to be ydle/but alway lyftynge vp thy herte by deſyre to god & to the blyſſe of heuen/ whether yͧ ete or drynke or ony other bodyly trauayle that yͧ vſeſt/as moche as yͧ mayſt wylfully leue it not. For yf yͧ haue this entent it ſhall make the euer quycke & ſharpe in thy trauayle/& yf yͧ fall by fraylte or neclygence in ony ydle occupacyon or vayne ſpeche/it ſhal ſmyte vpon thy herte ſharply as a prycke & make yͤ for to yrke & be wery of all vanytees/& for to turne agayne haſtely to inwarde thynkynge of Jeſu Chryſt/or to ſome good occupacyon/ for agaynſt thy bodyly kynde it is good to vſe diſcrecyon in etynge/drynkȳge & ſlepyng/& in all maner of bodyly penaũce/& in longe prayer by ſpeche/or in bodyly felyng by grete feruour of deuocyon other in wepynge or ſuche other/& alſo in ymagenynge of the ſpiryte whan a man feleth no grace. In all theſe werkes it is good to kepe diſcrecion/for the meane is yͤ beſt. But in deſtroyenge of ſynne/kepynge of thyne herte/& in contynuall deſyre of vertues/& the blyſſe of heuen/ & for to haue the ghoſtly knowynge & yͤ louyng of Jeſu Chryſt holde yͧ no meane For yͤ more that it is of this/the better it is. For yͧ ſhalte haue ſynne & all fleſſhely loues & dredes in thy herte wtout ſeynge/& thou ſhalt loue vertues & clennes/& deſyre them without feyntynge yf þ myght. I ſaye not that it is nedefull to ſaluacyon/ but I hope it is ſpedefull/ ⁊ yf thou kepe it þ ſhalte profyte more in one yere in vertues than thou ſhalte without this profyte in .vij. yeres.

¶ Of a lytell reherſynge of thȳges ſayd before/ ⁊ of makynge of offrynge þ ſholde be offred to god. Ca.xxiij.

NOw I haue tolde the fyrſt of þ ende whiche thou ſhalte beholde in thy deſyre/ ⁊ drawe towarde it as nygh as þ mayſt. Alſo I haue ſayd the of the begynnynge what þ nedeth to haue/ as mekenes/ ſyker trouth and a hole entent to god/ vpon the whiche groũde thou ſhalt ſet thy ghoſtly hous by prayer ⁊ by meditacyon ⁊ other ghoſtly vertues. Than ſaye I to the thus/ praye thou or thynke thou or ony other dede that þ dooſt good by grace/ or euyll by thyne owne fraylte/ or what þ thou feleſt/ ſeeſt or hereſt/ ſmelleſt or ſauereſt wͭoutforth in thy bodyly wyttes/ or within in ymagynacyon knowynge or felynge in thy reaſon/ brynge it all within þ trouth ⁊ the rules of holy chirche/ ⁊ caſt all in the morter of mekenes/ ⁊ breke it ſmall wͭ a peſtle of drede of god/ ⁊ throwe the powder of all this in the fyre of deſyre/ ⁊ offre it ſo to god/ ⁊ I tell the forſothe well ſhall þ offrynge lyke in the ſyght of thy lorde Jeſu/ ⁊ ſwete ſhall the ſmoke of þ fyre ſmell to þ face of thy lord Jeſu. This is to ſaye. Drawe all this that þ feleſt within the trouth of holy chirche/ ⁊ breke thyſelfe in mekenes/ and offre the deſyre of thyne herte onely to thy lorde Jeſu for to haue hym ⁊ nought elles but hym. And yf thou do thus/ I hope by þ grace of Chryſt þ ſhalte neuer be ouercome by thyne enemy.

i.Cori. x. This taught vs ſaĩt Poule whan he ſayd thus (Siue mãducatis ſiue bibitis/ ſiue quicq̃d aliud facitis: oĩa in noĩe dñi facite) Whether ye ete or drynke/ or what maner of dede that ye do/ all do ye in the name of our lord Jeſu

Cryſt/ for ſakynge your ſelfe/and offre it vp vnto hym. Meanes whiche thou ſhalte mooſt vſe as I haue before ſayd are prayer and meditacyon. Fyrſt I ſhall ſhewe the a lytell of prayer/and after of meditacyon.

¶ Of prayer that is ſpedefull to gete clenneſſe of herte and vertues. Ca.xxiiij.

PRayer is profytable & ſpedefull to vſe for to gete clenneſſe of herte by deſtroyenge of ſynne and receyuynge of vertues/ not ẏ thou ſholdeſt by thy prayer make our lorde knowe what ẏ deſyreſt. For he knoweth well ynough what the nedeth/ but for to make the able and redy by thy prayer that thou myght receyue as a clene veſſell the grace that our lorde wyll frely gyue to the/ whiche grace may not be felte tyll thou be aſſayed and puryfyed by ẏ fyre of deſyre in deuoute prayer. For though it be ſo that prayer is not the cauſe for whiche our lorde gyueth grace/neuertheles it is a waye by the whiche grace frely gyuen cometh to a ſoule.

¶ How men ſholde praye/ & wheron the poynt of thy thought ſhall be ſet in prayer. Ca.xxv.

BUt now deſyreſt thou parauenture for to knowe how thou ſholdeſt praye/and vpon what thynge thou ſholdeſt ſet the poynt of thy thought in thy prayer And alſo what prayer were beſt for the to vſe. As to the fyrſt I anſwere and ſaye thus. That whan thou arte wakened of thy ſlepe and redy to praye/thou ſhalte fele thy ſelfe fleſſhely and heuy euer downwarde to vayne thoughtes/other of dremes or fantaſyes or of vnſkylfull beſynes of the worlde or of the fleſſhe. Than behoueth the to quycken thyne herte by prayer/and ſtere it as moche as thou mayſt to ſome deuocyon. And in thy prayer that ẏ ſet not thyne herte in any bodyly thynge/ but all thy trauayle ſhall be for to drawe in thought fro beholdynge of all bodyly thynges / that thy deſyre myght be as it were naked & bare fro all erthly thynges / euer vpwarde ſtyenge vnto Jeſu Chryſt / whome yͧ mayſt neuer ſe bodyly as he is in his godhede / ne by bodyly lykenes in ymagynacyon. But thou mayſt thrugh deuoute and contynuall beholdynge of the mekenes of his precyous manhode fele the goodnes of the grace of his godhede / whan thy deſyre is raſed & holpen and as it were made free fro all fleſſhely thoughtes & affeccyons / & is moche lyfte vp by ghoſtly myght in to ghoſtly ſauour & delyte in hym of his ghoſtly preſence / & holde therin moche of the tyme of thy prayer / ſo that yͧ haſt no grete mynde of erthly thynges / or elles the mynde greueth yͤ but lytell yf yͧ can praye thus / than canſt yͧ praye well. For prayer is nought elles but a ſtyenge deſyre of the herte in to god by withdrawynge of the herte fro all erthly thoughtes and ſo is prayer lykened to a fyre / whiche of his owne kynde leueth the lowneſſe of the erth / and alway ſtyeth vp in to thayre. Ryght ſo deſyre in prayer whan it is touched and lyghtened of the ghoſtly fyre whiche is god / it is euer vpſtyenge to hym that it came fro.

¶ Of the fyre of loue. Ca.xxvj.

AL men yͭ ſpeke of the fyre of loue knowe not well what it is / for what it is I can not tell the / ſaue this I may tell the / that it is neyther bodyly ne bodyly feled. A ſoule may fele it in prayer or in deuocion / whiche ſoule is in the body / but he feleth it not with no bodyly wytte. For though it be ſo yͭ it werke in a ſoule / the body may turne in to an hete / & as it were chafed for lykynge trauayle of yͤ ſpiryte. Neuertheles the fyre of loue is not bodyly / for it is onely in yͤ ghoſtly deſyre of yͤ ſoule. This is no doubte to no man or woman that feleth deuocyon.

But ſome be ſymple ⁊ wene bycauſe it is called fyre that it ſholde be hote as bodyly fyre is/ ⁊ for thy I ſaye that I haue ſayd.

¶ That the certayne prayer in ſpeche ordeyned of god ⁊ of holy chirche is beſt to them that be newe turned to god and to deuocyon. Ca.xxvij.

NOw as for the other to knowe what prayer were beſt for to vſe/ I ſhall ſaye as me thynketh. Thou ſhalte vnderſtande that there be thre maner of prayers. The fyrſt is prayer of ſpeche made ſpecially of god as is the Pater noſter. ⁊ made alſo more generally by thordynaūce of holy chirche/ as matyns/ euenſonge/ ⁊ houres And alſo made by deuoute men of other ſpecyall ſayenges/ as to our lorde ⁊ to our lady/ ⁊ to his ſayntes. As to this maner of prayer that is called vocall/ me thynketh to ẏ that arte relygyous/ ⁊ by cuſtome ⁊ rule arte bounde to ſaye matyns ⁊ houres/ I holde it mooſt ſpedefull for to ſaye them as deuoutly as ẏ mayſt. For whan ẏ ſayeſt thy matyns/ ẏ ſayeſt alſo thy Pater noſter pryncypally and other more. For to ſtere the to more deuocyon was it ordeyned to ſaye alſo pſalmes ⁊ hymnes/ ⁊ ſuche other/ whiche be made by ẏ holy ghoſt/ as the Pater noſter is/ ⁊ therfore ẏ ſhalte not ſaye them haſtely ⁊ rechleſly/ as thou were euyll apayd that thou art bounde wᵗ them/ but thou ſhalte gader thyne affeccyon ⁊ thy thought to ſaye them ſadly and more deuoutly than ony other ſpecyall prayer of deuocyon/ trowyng forſothe that ſyth it is the prayer of holy chirche/ there is no prayer ſo profitable to the whiche is vocall to vſe comynly as ẏ is. And ſo ſhalt thou put awaye all heuynes/ ⁊ by grace ẏ ſhalte turne thy nede in to a good wyll/ ⁊ thy bonde in to a grete fredome that it ſhall no lettynge be to the of ghoſtly occupacyon. And after this ẏ mayſt yf thou wylte vſe other/ as thy Pater noſter. or ony ſuche other/ ⁊ of theſe the whi-

nota

che thou feleſt mooſt ſauour ⁊ mooſt ghoſtly conforte in that holde I beſt to ẏ/this maner of prayer is ſpedefull comynly to euery man in the begynnynge of his cõuerſyon to vſe mooſt of ony other ghoſtly occupacyon. For a man in the begynnynge is rude ⁊ boyſtous and fleſſhely but yf he haue the grace/and can not thynke no ghoſtly thoughtes in meditacyon/for his ſoule is not yet clenſed fro the olde ſynne/⁊ therfore I hope it is mooſt ſpedefull for to vſe this maner of prayer/as to ſaye his Pater noſter. and his Aue. and to rede vpon his pſalter/⁊ ſuche other. For he that can not ren lyghtly by ghoſtly prayer/for his fete of knowynge and of louyng ben ſeke for ſynne/hȳ nedeth to haue a ſyker ſtaffe to holde hym by. This ſtaffe is ſpecyall prayer of ſpeche ordeyned by god and holy chirche in helpe of mennes ſoules. By the whiche prayer the ſoule of a fleſſhely man that is alway fallynge downwarde in to worldly thoughtes ⁊ fleſſhely affeccyon ſhall be lyfte vp fro them and be holden by it as by a ſtaffe/fedde with ſwete wordes of the prayer as a chylde with mylke/and ruled by it that he fall not in to errours ne fantaſyes by his vayne medytacyons. For in this maner of prayer is no deceyte/who ſo wyll ſtedfaſtly and mekely trauayle therin.

¶ What peryll it is to men ẏ in the begynnynge of theyr turnyng to god leue ẏ comyn prayer of the ordynaũce of holy chirche/⁊ gyue them to meditacyon. Ca.xxviij.

THan mayſt thou ſe by this that theſe men yf ony be ſuche ẏ in the begynnynge of theyr conuerſyon or ſoone after whan they haue felte a lytell ghoſtly conforte other in deuocyon or in knowynge/and are not yet ſtabled therin/they leue ſuche prayer vocall to ſoone ⁊ other bodyly exercyſe/⁊ gyue them holy to meditacyon they be not wyſe/for oft ſythes in theyr reſt for theyr meditacyons they ymagyn ⁊ thynke on ghoſtly thȳges after theyr wytte ⁊ folowe theyr bodyly felyng/ ⁊ haue not yet receyued grace therto/ ⁊ therfore they by diſcrecyon ofte ſythes ouertrauayle theyr wyttes/ ⁊ breke theyr bodyly myght/ ⁊ ſo they fall in to fantaſyes ⁊ ſynguler conceytes/ or in open errours/ ⁊ let the grace ẏ god gyueth them by ſuche vanytees/ the cauſe of all this is a preuy pryde of themſelfe/ as whan they haue felte a lytell grace they wene it ſo moche paſſynge other that they fall in vaynglory/ and ſo they leſe it. If they wyſt how lytell it were that they fele in regarde of that that god gyueth or may gyue/ they ſhold be aſhamed to ſpeke ought therof but it were in grete nede. Of this maner of prayer by ſpeche/ ſpeketh Dauyd in the pſalter thus (Voce mea ad dn̄m clamaui: voce mea ad dn̄m deprecat⁹ ſum) Loo Dauyd ẏ prophete for to ſtere other men to praye bothe with herte ⁊ with mouth ſayd/ with thy voyce I cryed to god/ ⁊ with my ſpeche I beſought our lorde.

Pſal. xiiij.

¶ Of the ſeconde maner of prayer ẏ is in ſpeche not certayne/ but foloweth ẏ ſterynge of deuocyon. Ca.xxix.

The ſeconde maner of prayer is by ſpeche/ but it is not of ony certayne ſpecyall ſayenge. And this is whan a man or woman feleth grace of deuocyon by the gyfte of god/ ⁊ in his deuocyon ſpeketh to hȳ as he were bodyly in his preſence with ſuche wordes as accordeth mooſt to his ſterȳge for ẏ tyme/ ⁊ as cometh to his mynde after dyuers rewardes whiche he feleth in his herte/ eyther reherſynge his ſynnes ⁊ his wretchednes/ or the malyce ⁊ the ſleyghtes of the enemy/ or elles the mercy ⁊ the goodnes of god. And with that he cryeth with deſyre of herte ⁊ with ſpeche of mouth to our lorde for ſocour ⁊ for helpe/ as a man ẏ were in peryll amonge his enemyes/ or in ſekenes ſhewȳge his ſores to god as to a leche / ſayenge as Dauyd ſayd (Eripe me de inimicis meis deus meus) A lorde delyuer me of myne enemyes. Ps̄.xl. Or elles thus (Sana aīam meā qꝛ peccaui tibi) A lord hele my ſoule / for I haue ſynned agaynſt the / or ſuche other as cometh to mynde. And alſo hȳ thynketh ſo moche good & grace & mercy in god that hym lyketh wᵗ grete affeccyon of the herte for to loue hym & thāke hym by ſuche wordes & pſalmes as accordeth to the louyng and Psal. prayſynge of god / as Dauyd ſayd (Cōfitemini dn̄o qm̄ bonus: qm̄ in ſclm m̄ia eius) Loue & prayſe ye our lorde for he is good / & by ſuche other as he is ſtered to ſaye.

¶ That the ſeconde maner of prayer pleaſeth moche god / and maketh a man to behaue hym in body as he were dronken / and maketh hym in ſoule to be wounded with the ſwerde of loue. Ca.xxx.

This maner of prayer moche pleaſeth god / for it is onely of the affeccyon of the hert / & therfore it gothe neuer vnſpent wᵗout ſome grace / this prayer longeth to yͭ ſeconde parte of cōtemplacyon as I haue ſayd before / who ſo hath this gyft of god reuerently / hym behoueth for yͭ tyme to flee preſence & company of all men / and to be alone yͭ he be not letted / who ſo haue it holde it whyle he may / for it may not longe laſt in yͭ feruour. For yf grace come plenteouſly it is traueylous wonderfully to the ſpiryte / though it be lykynge. And it is moche waſtynge to yͭ bodyly kynde who ſo moche vſe it. For it maketh yͭ body yf grace come myghtely for to ſtere & turne here & there as a man yͭ were madde or dronken & coude haue no reſt / this is a poynt of the paſſyon of loue / the whiche by grete vyolence & mayſtry breketh downe all luſtes & lykynges of ony erthly thynge / & it woūdeth the ſoule wᵗ the ſwerde of loue / that the body falleth downe & may not bere it. This touchynge is of ſo grete myght yͭ the mooſt vycyous or fleſſhely man lyuynge in erth / yf he were well touched ones myghtely with this ſharpe ſwerde/ he ſhold be ryght ſadde and ſobre a grete whyle after/ and lothe all the luſtes & lykynges of his fleſſhe/ & all erthly thynges whiche he had mooſt delyte in.

How the fyre of loue waſteth all fleſſhely luſtes / as other fyre waſteth all bodyly thynges. Ca.xxxi.

Of this maner of felynge ſpeketh ẏ prophete Jeremye thus (Et factus eſt in corde meo quaſi ignis eſtuans clauſuſqꝫ in oſſib⁹ meis: et defeci ferre nō ſuſtinens) This is thus moche to vnderſtande. The loue & the felynge of god was made in my hert not fyre/ but as fyre glowynge. For as bodyly fyre brēneth & waſteth all bodyly thynges where it cometh / ryght ſo ghoſtly fyre as is ẏ loue of god brenneth & waſteth all fleſſhely loues & lykynges in a mannes ſoule. And this fyre is ſtoken in my bones/ as the prophete ſayth of hymſelfe/ that is to ſaye / this loue fulfylleth the myghtes of my ſoule / as mynde/ reaſon/ & wyll of grace & ghoſtly ſwetnes/ as mary fylleth full the bone / & that within/ & not without in the wyttes. Neuertheles it is ſo myghty within that it ſmyteth out in to the body & maketh all the body quake & tremble. It is ſo ferre fro ẏ bodyly kynde & ſo vncouth that he can no ſkyll of it/ & may not bere it / but falleth/ & falleth downe as the prophete ſayth. And therfore our lorde tempereth it/ and withdraweth the feruour/ & ſuffreth the hert to fall in to a ſoberte of more ſoftnes/ who can praye thus ofte he ſpedeth ſoone in his trauayle/ he ſhal gete more of vertues in a lytel tyme than ſome man without this/ or an other as good ſhall gete in longe tyme/ for all the bodyly penaūce that he myght do/ & who hath this/ it nedeth not to charge ẏ bodyly kynde with more penaūce than it bereth/ yf he haue it ofte. Treñ.

¶ Of the thyꝛde maner of pꝛayer that is onely in the herte without ſpeche outwarde. Ca.xxxij.

The thyꝛde maner of pꝛayer is onely in the herte without ſpeche by grete reſt ⁊ ſoftnes of yͤ body ⁊ of the ſoule. A clene herte hym behoueth to haue yͭ ſhall praye well thus. Foꝛ it is of ſuche men ⁊ women that by longe trauayle bodyly ⁊ ghoſtly / oꝛ elles by ſuche ſharpe ſmytỹges of loue as I haue befoꝛe ſayd comen in to reſt of ſpiryte / ſo yͭ theyꝛ affeccyon is turned in to ghoſtly ſauour / yͭ they may nygh contynually pꝛaye in theyꝛ hert ⁊ loue ⁊ pꝛayſe god wͭout grete lettynge of temptacyons oꝛ of vanytees / as I haue befoꝛe ſayd in yͤ ſeconde parte of contemplacyon. Of this maner of pꝛayer ſayth ſaynt
Coꝛin. xiiij. Poule thus (Nam ſi oꝛē lingua: ſpirit⁹ me⁹ oꝛat: mens autē mea ſine fructu eſt. Quid ergo. Oꝛabo et ſpū oꝛabo et mente: pſallā ſpiritu pſallā et mente) That is to ſaye yf I pꝛaye with my tongue onely by the wyl of ſpiryte ⁊ by trauayle / the pꝛayer is medefull / but my ſoule is not fedde / foꝛ it feleth not yͤ fruyte of ghoſtly ſwetnes by vnderſtandynge. What ſhall I than do ſayd ſaynt Poule. And he anſwereth ⁊ ſayth / I ſhall pꝛaye by trauayle ⁊ deſyꝛe of yͤ ſpiryte / ⁊ I ſhall pꝛaye alſo moꝛe inwardly in my ſpiryte wͭout trauayle in ghoſtly ſauoure ⁊ ſwetnes of the loue ⁊ the ſyght of god / by yͤ whiche ſyght ⁊ felyng of loue my ſoule is fedde. Thus as I vnderſtande ſaynt Poule coude pꝛay. Of this maner of pꝛayer ſpeketh our
Leuit. ix. loꝛd in holy wꝛyte by fygure thus (Ignis in altari meo ſemꝑ ardebit: ⁊ quotidie ſacerdos ſurgēs mane ſubijciet ligna vt ignis nō extinguat) This is as moche to ſaye the fyꝛe of loue ſhall euer be lyght in yͤ ſoule of a deuoute and clene man oꝛ woman / the whiche is yͤ awter of our loꝛde / ⁊ the pꝛeeſt ſhall euery daye at moꝛne laye to ſtyckes ⁊ nouryſſhe the fyꝛe / that is to ſaye / this man ſhall

by holy pſalmes/clene thoughtes/& feruent deſyre nouryſſhe yͤ fyre of loue in his herte that it go not out in ony tyme. This reſt our lorde gyueth to ſome of his ſeruaũtes as it were a rewarde of theyr trauayle/& a ſhadowe of the loue whiche they ſhall haue in yͤ blyſſe of heuen.

How men ſholde do that ben trauayled with vayne thoughtes in theyr prayers. Ca.xxxiiij.

BUt now ſeeſt thou that I ſpeke ouer hye to the in this maner of prayer/for it is no mayſtry to me to ſaye it/but to do it there is the mayſtry. Thou ſayeſt that yͧ canſt not praye thus deuoutly ne ſo holy in herte as I ſpeke of. For whan thou woldeſt haue the mynde of thyne hert vpward to god in thy prayer/yͧ feleſt ſo many thoughtes in vayne of thyne owne dedes before done or what yͧ ſhalt do/& of other mennes dedes/& ſuche many other/lettynge & taryenge ſo that yͧ mayſt neyther fele ſauour ne reſt ne deuocyon in thy ſayenge/& oft ſythes the more yͧ trauayleſt to kepe thyne herte/yͤ ferther it is fro the/& the harder/ſomtyme fro the begỹnynge to the laſt ende/that the thynketh it is but loſt all that yͧ dooſt. And to this that yͧ ſayeſt yͭ I ſpeke to hye to yͤ of prayer I graũt wel that I ſpeke otherwyſe than I can or may do. Neuertheles I ſaye it for this entent that yͧ ſholdeſt knowe how we ought to praye yf we dyd well/& ſythen we may not do ſo/that we knowe than our feblenes mekely/and crye god mercy. Our lorde bad thus hymſelfe whan he ſayd (Diliges dñm deũ tuũ ex toto corde tuo/ ex tota aĩa tua/& ex oĩbus virib⁹ tuis) math. xxij. Thou ſhalte loue god wͭ all thy hert/& all thy ſoule/& all thy myght. It is impoſſyble to ony man to fulfyll this byddynge ſo fully as it is ſayd/lyuynge in erth. And neuertheles our lorde badde vs for to loue ſo for this entent/as ſaynt Bernarde ſayth/that we ſholde knowe therby our feblenes and than mekely crye mercy/⁊ we ſhall haue it. Neuertheles I ſhall tell the as me thynketh in this aſkynge/ whan yͧ ſhalte praye make thyne entent ⁊ thy wyll in yͤ begỹnynge as hole ⁊ as clene to god as yͧ mayſt ſhortly in thy mynde/and than begyn ⁊ do as thou mayſt. And though yͧ be neuer ſo moche letted agaynſt thy fyrſt wyll be not adradde/ne to angry with thyſelfe/ne impacyent agaynſt god that he gyueth the not yͤ ſauour of ghoſtly ſwetnes w̄ deuocyon as the thynketh that he gyueth to other creatures/but ſe therby thyne owne feblenes/and bere it eaſely/holdyng in thyne owne ſyght thyne owne prayer feble as it is w̄ mekenes of herte/ truſtynge alſo ſykerly in the mercy of our lorde yͭ he ſhall make it good and profytable to the more than yͧ knoweſt or feleſt. For wyte yͧ well that yͧ arte excuſed of thy dette/⁊ thou ſhalt haue mede for it as for an other good dede that yͧ dooſt in charite/though thy hert were not therupon in yͤ doynge Therfore do yͭ longeth to the / ⁊ ſuffre our lorde to gyue what he wyll/⁊ teche hym not. And though thou thỹke thyſelfe recheles ⁊ neclygent/and as thou were in grete defaute for ſuche thynges. Neuertheles yet ſhalte yͧ for this defaute and all other venyalles whiche may not be eſchewed in this wretched lyfe lyft vp thyne hert to god knowlegynge thy wretchednes / ⁊ crye mercy w̄ a good truſt of forgyuenes/⁊ ſtryue no more therwith/ne hange no longer therupon as thou woldeſt by mayſtry not fele ſuche wretchednes. Leue of and go to ſome other good dede bodyly or ghoſtly/and thynke to do better an other tyme. But though thou fall on an other tyme in yͤ ſame ye an hondred tymes/ye a thouſande tymes/yet do as I haue ſayd / and all ſhall be well. Ferthermore a ſoule that neuer may fynde reſt of herte in prayer/but all her lyfe tyme is ſtryuynge with her thoughtes and taryeth and troubleth with them/ yf ſhe kepe her in mekenes ⁊ charite in other ſydes/ ſhe ſhall haue full moche mede in heuen foꝛ her good trauayle.

¶ Of meditacyon of ſynfull men after that they ben holy turned to god. Ca.xxxiiiij.

Now of meditacyon ſhall I tell the a lytell as me thynketh. Thou ſhalt vnderſtande yͭ in meditacyons may no certayne rule well be ſet euery man foꝛ to kepe/ foꝛ they are in free gyfte of our loꝛd after yͤ dyuerſe diſpoſynges of choſen ſoules/ ⁊ after the ſtate that they be in/ ⁊ alſo after that they pꝛofyte in vertues ⁊ in theyꝛ eſtate/ ſo he encreaſeth theyꝛ meditacyōs bothe in ghoſtly knowynge ⁊ louynge of the. Foꝛ who ſo is euer Ilyke wyſe in knowynge of god ⁊ ghoſtly thynges it ſemeth yͭ he wexeth but a lytell in yͤ loue of god/ and that may be ſhewed openly in thapoſtles/ whan they in the daye of penthecoſt were fulfylled wͭ bꝛennynge loue of the holy ghoſt/ they were made neyther foles ne foltes/ but they were made wyſe bothe in knowynge ⁊ ſpekyng of god ⁊ of ghoſtly thynges/ as moche as a man myght haue in fleſſhe lyuynge. Thus ſpeketh holy wꝛyte of them (Repleti ſunt oēs ſpū ſancto: et ceperūt loqui magnalia dei) They were fulfylled of the holy ghoſt/ ⁊ they began to ſpeke of yͤ grete meruayles of god/ ⁊ all that knowynge they had by rauyſſhynge in loue of the holy ghoſt. Dyuerſe meditacyons there ben/ whiche our loꝛde putteth in a mannes herte. Some ſhal I tell the as me thȳketh foꝛ this entent. If thou fele ony of them that yͧ ſholdeſt yͤ better trauayle ⁊ labour in them/ in the begynnynge of cōuerſion of ſuche a man yͭ hath be moꝛe fyled wͭ woꝛldly oꝛ fleſſhely ſynnes/ comynly his thought is mooſt vpon his ſynnes wͭ grete compūccyon ⁊ ſoꝛowe of herte/ with grete wepynge ⁊ many terys of the eye/ mekely ⁊ beſyly aſkynge mercy ⁊ foꝛgyuenes of god foꝛ them. And yf he be touched ſharply foꝛ our loꝛd wyll make hym ſoone clene/hym ſhall thynke yͭ his ſynnes are euer in his ſyght ſo foule ⁊ ſo hoꝛryble yͭ vnneth he ſhall oꝛ may bere hym ſelfe/⁊ though he ſhꝛoue hym neuer ſo clerely/yet ſhall he fynde fyghtynge ⁊ fretyng ⁊ bytyng of his cõſcyence that hym ſhal thynke that he is not ſhꝛyuen ryght. And vnneth he ſhal oꝛ may haue ony reſt/in ſo moche that he ſhold not endure ſuche trauayle ne were it that our loꝛd of his mercy cõfoꝛteth hym ſomtyme as he wyll by grete deuocyon of his paſſyon oꝛ of ſome other as he wyl gyue it. On this maner werketh our loꝛd in ſome mennes hertes moꝛe oꝛ leſſe as he wyll. And all this is yͤ grete mercy of our loꝛde that not onely wyll foꝛgyue the ſynne oꝛ yͤ treſpace/but he wyll bothe foꝛgyue the treſpace and the payne foꝛ it in purgatoꝛy foꝛ ſuche a lytell payne here of bytynge of cõſcyence. And alſo yf he wyll dyſpoſe a man to receyue ony ſpecyall gyfte of the loue of god/hym behoueth fyꝛſt to be ſcoured ⁊ clenſed by ſuche a fyꝛe of compunccyon foꝛ all yͤ grete ſynnes befoꝛe done. Of this maner trauayle ſpeketh Dauid in many places of yͤ pſalter and ſpecyally in the pſalme (Miſerere mei deus.)

¶That the meditacyon of the manhode of Chꝛyſt/oꝛ of his paſſyon is gyuen frely of the holy ghoſt/and how it ſhall be knowen whan it is gyuen. Ca.xxxv.

AND than ſomtyme after this trauayle/and ſomtyme with all ſuche a man oꝛ elles an other the whiche by grace of god hath be kepte in innocency/our loꝛd gyueth a meditacyon of his mãhode/as of his byꝛth oꝛ of his paſſyon/⁊ of the compaſſyon of our lady ſaynt Mary/whan this meditacyon is made by yͤ holy ghoſt/than it is ryght pꝛofytable ⁊ gracyous/and that yͧ ſhalt wyte by this token/whan it is ſo that thou art ſtered to a meditacyon in god/⁊ thy thought is ſodeynly drawen out fro all worldly ⁊ fleſſhely thynges/⁊ the thȳketh as thou ſeeſt in thy ſoule thy lorde Jeſu in a bodyly lykenes as he was in erth/ and how he was taken of the Jewes and boũde as a thefe/beten and deſpyſed/ſcourged and demed to dethe. How lowly he bare the croſſe vpon his backe/and how cruelly he was neyled therupon. Alſo of the crowne of thornes vpon his heed/ and of the ſharpe ſpere that ſtycked hym to the herte/⁊ thou in this ghoſtly ſyght feleſt thyne hert ſtered to ſo grete compaſſyon ⁊ pyte of thy lorde Jeſu that thou mourneſt ⁊ wepeſt and cryeſt with all the myghtes of thy body and of thy ſoule wonderynge of yͤ goodnes ⁊ the loue/the pacyence ⁊ the mekenes of our lorde Jeſu/ that he wolde for ſo ſynfull a caytyfe as yͧ arte ſuffre ſo moche payne/⁊ neuertheles thou feleſt ſo moche goodnes ⁊ mercy in our lord yͭ thyne herte ryſeth vp in to a loue and a gladnes of hym with many ſwete teres/hauynge grete truſt of forgyuenes of thy ſynnes ⁊ of ſaluacyon of thy ſoule by yͤ vertue of this precyous paſſyon/that whan yͤ mynde of Chryſtes paſſyon or ony poynt of his manhode is thus made in thyne herte by ſuche a ghoſtly ſyght/ with deuoute affeccyon anſwerynge therto/wyte thou well than that it is not of thyne owne werkyng/ne feynynge of no wycked ſpiryte but by the grace of yͤ holy ghoſt. For it is an open thynge of the ghoſtly eye in to Chryſtes manhode. And it may be called the fleſſhely loue of god/as ſaynt Bernarde calleth it/ in as moche as it is ſet in the fleſſhely kynde of Chryſt/⁊ it is ryght good and a grete helpe in deſtroyenge of grete ſynnes/ and a good waye to come to vertues and ſo after to contemplacyon of the godhede/for a man ſhall not come vnto ghoſtly lyght in contemplacyon of Chryſtes godhede/but yf he come fyrſt in ymaginacyon

nō bn

Bern̄.

by bytternes & by cōpaſſyon/& by ſtedfaſt thynkynge of
his manhode. Thus ſaynt Poule dyd/fyrſt he ſayd thus
j.Cori. (Nihil iudicaui me ſcire inter vos: niſi ieſum xp̄m & hūc
vj. crucifixum) I ſhewed you ryght nought that I coude/
but Jeſu Chryſt and hym crucyfyed. As yf he had ſayd
My knowynge & my truſt is onely in ẏ paſſyon of Chryſt
Gala. And therfore ſayd he thus alſo (Mihi aūt abſit gloriari
vj. niſi in cruce dn̄i nr̄i ieſu xp̄i) Forboden be fro me all maner of Joye & lykynge but in ẏ croſſe & the paſſyon of our
lord Jeſu Chryſt. And neuertheles afterwarde he ſayd
j.Cori. thus (Predicamus vobis xp̄m dei virtutē & dei ſapientiam)
xxi. As who ſayth. Fyrſt I preched of ẏ manhode & the
paſſyon of Chryſt/now I preche to you of the godhede.
As thus/that Chryſt is the myght of god/& the endles
wyſdome of god.

¶ That the meditacyon of the paſſyon of Chryſt is withdrawen fro them ẏ it is gyuen to ofte ſythes for dyuerſe cauſes. Ca.xxxvj.

THis maner of meditacyon a man hath not alway whan he wolde/but whan our lord wyll gyue it. Unto ſome men & women he gyueth it all theyr lyftyme by ſythes whan he vyſyteth them. As ſome men are ſo tender in theyr affeccyon ẏ whan they here men ſpeke/or elles ẏ they thynke of his precyous paſſyon/theyr hertes do melte in deuocyon/& are fedde & conforted agaynſt all maner temptacyons of ẏ enemy/& that is a grete gyfte of god. To ſome men he gyueth it fyrſt plenteouſly/& afterwarde he withdraweth it for dyuerſe cauſes. Other yf a man were proude of it in his owne ſyght/or for ſome other ſynne/by ẏ whiche he maketh hymſelfe vnable to receyue the grace. Or elles our lorde withdraweth it/& all other deuocyons ſomtyme fro a man or a woman/for he wyll ſuffre hym to be aſſayed by temptacyons of his enemy/& ſo wyll he dyſpoſe a man to knowe & fele hym

Johã. xvj.

ſelfe more ghoſtly. For he ſayd ſo hȳſelfe to his diſcyples (Expedit vobis vt ego vadã: ſi eni non abiero/paraclytus nõ veniet ad vos) It is ſpedefull to you that I go fro you bodyly/for yf I go not the holy ghoſt may not come to you. For as longe as he was wͭ them they loued hym moche/but it was fleſſhely in his manhode. And therfore it was ſpedefull to them yͭ he ſholde withdrawe the bodyly forme fro theyr ſyght/that the holy ghoſt myght come to them/and teche them to loue hym and knowe hym more ghoſtly/as he dyd on the daye of penthecoſt. Ryght ſo it is ſpedefull to ſome that our lord withdrawe a lytell the bodyly ⁊ the fleſſhely lykenes fro yͤ eye of the ſoule that the herte myght be ſet ⁊ fyxed more beſyly in ghoſtly deſyre/and ſekynge of his godhede.

Of dyuerſe temptacyons of the fende. Ca.xxxvij.

Neuertheles it behoueth a man to ſuffre many temptacyons fyrſt/and theſe temptacyons fall ofte ſythes to ſome men ⁊ women after whan confort is withdrawen/on dyuers maners by malyce of yͤ enemy. As thus/whan the deuyll perceyueth deuocyon moche withdrawen/that the ſoule is left as it were naked for a tyme/than ſendeth he to ſome men temptacyons of lechery ⁊ glotony/ſo hote ⁊ ſo brennynge that them ſhall thynke that they feled neuer none ſo greuous in all theyr lyfe tyme before whan they gaue them mooſt to ſynne/ In ſo moche yͭ they ſhall thynke it impoſſyble to ſtande longe ⁊ ſuffre/that they ne ſhal nedes fall but they haue helpe/⁊ therfore haue they than moche ſorowe/bothe for lackynge of conforte ⁊ deuocyon whiche they were wont to haue/⁊ they haue moche drede of fallynge fro god by ſuche open ſynnes. And all this werketh yͤ deuyll at the ſuffraũce of god for to do them forthynke theyr good purpoſe ⁊ turne agayne to ſynne as they were wonte to do.

But who ſo wyll abyde a whyle ⁊ ſuffre a lytell payne/⁊ not turne agayne to ſynne for no thynge yͤ hande of our lord is full nere/⁊ helpeth ryght ſoone. For he kepeth hȳ full ſykerly/⁊ the man woteth not how as the prophete Dauyd ſayth in the perſone of our lorde (Cū ipſo ſum in tribulatiōe: eripiā eū et glorificabo eū) I am with hym in his tribulacyon/⁊ in his temptacyon I ſhall delyuer hym/⁊ I ſhall make hym gloryous in my blyſſe. Some men he tempteth by ghoſtly ſynnes malycyouſly/as by myſtrowynge of the fayth/or of the ſacrament of our lordes bleſſed body. Alſo of deſpeyre or of blaſphemy in our lorde or in ony of his ſayntes/or lothynge of theyr lyf/or bytternes or vnſkylfull heuynes/or of to moche drede of themſelfe ⁊ of theyr body yf they put them holy to gods ſeruyce. Some men he tempteth alſo ⁊ namely ſolytary men ⁊ women by dredes ⁊ vglynes/⁊ quakȳges ⁊ ſhakynges/eyther apperyng to them in bodyly lykenes/or els in ymagenȳge ſleppynge ⁊ wakynge/⁊ taryeth them ſo that vnneth may they haue ony reſt/⁊ alſo on many other wyſes he tempteth/mo than I can or may ſaye. Ps.lx.

¶ Of dyuerſe remedyes agaynſt temptacyons of the fende. Ca.xxxviij.

Remedy to ſuche men ⁊ women that are thus trauayled/or ony otherwyſe/may be this. Fyrſt that they wyll put all theyr truſt in our lorde Jeſu Chryſt/⁊ brȳge to mynde often his paſſyon/⁊ the paynes that he ſuffred for vs/⁊ that they than trowe ſtedfaſtly that all ſorowes ⁊ trauayle yͤ they ſuffre in ſuche temptacyons/ whiche to an vncūnyng man ſemeth a forſakyng of god. That it is no reprouyng ne no forſakȳge/but aſſayenge for theyr better/eyther for clenſynge of theyr ſynnes before done/or for grete encreaſynge of theyr mede ⁊ dyſpoſynge to moche grace yf they wyl ſuffre a whyle ⁊ ſtande faſt yͭ they turne not agayne wylfully to ſynne. An other remedy is / yͭ they drede not ne charge not as for a ſynne / ne ſet not at hert ſuche malycyous ſterynges of deſpeyre or of blaſphemy / or of the ſacrament / or ony ſuche other that were vgly to here. For the felynge of theſe temptacyons fyleth yͤ ſoule no more than yf they herde a hoũde barke / or a flee byte. They tary yͤ ſoule / but they apeyre not yͤ ſoule yf a man deſpyſe them ⁊ ſet them at nought. For it is not good for to ſtryue with them for to put them out by mayſtry / for yͤ more that they ſtryue with ſuche thoughtes / the more they cleue to them / ⁊ therfore they ſhall as moche as they may drawe out the thought fro them / ⁊ ſet it to ſome other occupacyon. And yet yf they wyll euer hãge vpon them / than it is good to them that they be not angry ne heuy to fele them / but with a good truſt in god bere them as it were a bodyly payne and a ſcourge of our lorde for clenſynge of theyr ſynnes / as longe as he wyll for his loue / as he was ſcourged and bare the croſſe for theyr loue. And ouer this it is good to them for to ſhewe theyr hertes to ſome wyſe man in yͤ begynnynge before they be roted in the herte / ⁊ that they leue theyr owne wytte ⁊ folowe the counſeyle of hym / ⁊ that they ſhewe them not lyghtly to none vncũnẏge or worldly man whiche neuer felte ſuche temptacyons. For they myght lyghtly brynge a ſymple ſoule in to deſpeyre by vncũnynge of themſelfe. Of theſe maner of tẽptacyons by the whiche a man ſemeth forſaken of god and is not.

nota

In conforte of them yͭ are tempted our lorde ſayth thus by his prophete (In modico dereliqui te: et in momento indignationis mee percuſſi te / et in miſerationib⁹ meis multis congregabo te) In a lytell I forleſte the / that is to ſaye / I ſuffre the for to be taryed a lytell / and in a poynt of my wrathe I ſmote the / that is to ſaye / all the

Eſaie iij.

penaunce & the payne that yͤ ſuffreſt here is but a poynt of my wrathe in regarde of the payne of hell or of purgatory. And yet in my manyfolde mercyes I ſhall gader yͤ togyder/whan the thynketh that yͤ arte forſaken/than ſhall I of my grete mercy gader yͤ agayne to me/for whā thou weneſt that yͤ art as it were loſt/than ſhal our lord Job xi. helpe yͤ/as Job ſayth (Cū te cōſumptū putaueris: orieris vt lucifer et habebis fiduciā) That is to ſaye/whan thou arte brought ſo lowe by trauayle in temptacyon yͭ the thynketh none helpe ne no conforte/but as yͤ were a loſt man/yet ſtande ſtyfly in hope & praye god/& ſothly yͤ ſhalte ſodeynly ſprynge vp as the daye ſterre in gladnes of herte/& haue a very truſt in god as Job ſayth.

¶ How that god them that he choſeth he ſuffreth to be taryed and tempted/and afterwarde conforteth them and ſtableth them in grace. Ca.xxxix.

AND alſo in conforte of ſuche men that they ſholde not deſpayre in temptacyon/the wyſe man ſayth Eccl. iiij. thus of our lord (In temptatione ambulat cū eo. In primis elegit cū timorē & metū & approbationē inducit ſuꝑ illum: et cruciabit illū in tribulatione doctrine ſue donec temptet illū in cogitationibꝰ ſuis: et credet anime illius ad iter directū adducet illū et firmabit illū & letificabit illū: et denudabit abſcondita ſua illi: et theʒauriſabit ſuꝑ illū ſcientiā & intellectū iuſticie) This is thus moche to ſaye. This wyſe man for he wold yͭ no man ſhold deſpayre in temptacyon/in cōforte of them ſayth thus. In temptacyon our lord forſaketh not a man/but he gooth with hym fro the begynnynge to yͤ laſt ende. For he ſayth/fyrſt he choſeth hym/and that is whan he draweth a man to hym by conforte of deuocyon. And afterwarde ſorowe & drede & aſſayenge he brȳgeth vpon hym. And yͭ is whan he wͭdraweth deuocyon and ſuffreth hym to be tempted

And he ſayth that he turmẽteth hym in tribulacyon vntyll he haue well aſſayed hym in his thoughtes/ ⁊ vntyll a man wyl put all his truſt in hym fully/ and than after this our lorde bryngeth hym out in to the ryght waye/ and faſteneth hym to hym and gladdeth hym/ ⁊ ſythen ſheweth hym his preuytees/ ⁊ gyueth hym his treſour of knowynge and vnderſtandynge of ryghtwyſnes. By theſe wordes of holy wryte mayſt ÿ ſe that theſe temptacyons or ony other be they neuer ſo vgly to a man that by grace is in full wyl to forſake ſynne are ſpedefull and profytable yf he wyll ſuffre as he may ⁊ abyde goddes wyll/ ⁊ not turne agayne to ſynne whiche he hath forſaken for no ſorowe ne payne ne drede of ſuche tẽptacyons but euer ſtande ſtyll in trauayle ⁊ in prayer wͭ good hope our lorde of his endles goodnes hauynge pyte ⁊ mercy of all his creatures whan he ſeeth tyme he layeth to his hande ⁊ ſmyteth downe ÿ deuyl ⁊ all his power ⁊ eaſeth them of theyr trauayle/ ⁊ putteth awaye all dredes ⁊ ſorowes ⁊ derknes out of theyr hertes/ and bryngeth in to theyr ſoules lyght of grace/ ⁊ openeth ÿ ſyght of ÿ ſoule for to ſe ÿ all the trauayle that they had it was ſpedefull to them/ gyuyng to them alſo a newe ghoſtly myght to withſtande all the fondynges of ÿ fende/ ⁊ all deedly ſynnes without grete trauayle/ ⁊ ledeth them in to a ſadnes of good vertuous lyuynge/ in ÿ whiche yf they be meke no fo he kepeth them to theyr laſt ende/ ⁊ than he taketh them all holy to hym. This thȳge I ſaye to the yf ÿ be taryed or trauayled with ony ſuche maner of temptacyons/ be not to moche adrad/ but do as I haue ſayd ⁊ better yf ÿ may/ and I hope by the grace of our lorde Jeſu Chryſt thou ſhalte neuer be ouercome by thyne enemy.

¶ That a man ſhold not gyue hym to ydlenes/ ne lyghtly leue the grace that is gyuen hym of god. Ca.xl.

After this whan thou art eſcaped ſuche temptacyons/or els our lorde hath ſo kepte ye as he doth many by his mercy yͭ thou haſt not ben taryed moche wͭ none ſuche. Than it is good to the yͭ thou turne not thy reſt into ydlenes. For there is many a man yͭ taketh reſt vpon hym to ſoone. But thou ſhalte yf thou wylt begyn a newe game and a newe trauayle/⁊ that is for to entre within in to thyne owne ſoule by meditacyon to knowe what it is/⁊ by the knowynge therof to come to yͤ ghoſtly knowȳge of god. For saȳt Auſtyn ſayth/by yͤ knowynge of my ſelfe I ſhall gete knowynge of god/ I ſaye not that it is nedefull to the ⁊ dette to trauayle ſo/ne to none other man/but he fele hȳ ſtered by grace as he were called therto. For our lorde gyueth dyuers gyftes where ſo he wyl/not to one man all/ne to all men one/ſaue charite whiche is comyn to all men/⁊ therfore yf a man or a woman haue receyued a gyft of god/as deuocyon in prayer or in the paſſyon of Chryſt/or ony other be it neuer ſo lytell/leue it not to ſoone for none other/but yf he fele ſothfaſtly a better/but holde that he hath ⁊ trauayle therin ſtably/euer deſyrynge a better whan god wyll gyue it. Neuertheles yf that be withdrawen ſomwhat/and he ſeeth a better/and feleth his hert ſtered therto/than ſemeth it a callynge of our lorde to the better/and than it is tyme that he folowe after for to gete it/and fulfyll it as ſwyftly as he may.

Aug.

nota

❡ That a man ſholde knowe the meſure of his gyfte that he may deſyre ⁊ take a better whan that god wyll gyue it. Ca.xlj.

Our holy fathers here tofore taught vs that we ſholde knowe the meſure of our gyfte. And vpon that werke not takyng vpon vs by feynynge more than we haue in felynge/we may euer deſyre the beſt/but we may not euer werke yͤ beſt/for we yet haue not receyued that grace. A hoũde that renneth after yͤ hare onely for he ſeeth other hoũdes renne whan he is wery he reſteth hym or turneth hym home agayne. But yf he renne for he ſeeth yͤ hare/he wyll not ſpare for werynes tyll he haue goten it. Ryght ſo it is ghoſtly/who ſo hath grace be it neuer ſo lytell/⁊ leueth wylfully yͤ werkynge therof/⁊ maketh hȳſelfe to trauayle in an other whiche he hath not yet/onely for he ſeeth or hereth that other men dyd ſo/ſothly he may renne a whyle tyll he be wery/⁊ than ſhal he turne home agayne/and but he beware/he may hurte his fete by ſome fantaſyes or that he come home. But he that werketh in ſuche grace as he hath/⁊ deſyreth by prayer mekely ⁊ laſtyngly after more/and after feleth his herte ſtered to folowe the grace whiche he deſyreth he may ſykerly renne yf he kepe mekenes/⁊ therfore deſyre of god as moche as thou mayſt without meſure of diſcrecyon of all that longeth to his loue or to heuen blyſſe/for who ſo can mooſt deſyre of god/mooſt ſhall fele of hym. But werke as yͧ mayſt/and crye god mercy for that yͧ mayſt not. Thus it ſemeth ſaynt Poule ſayd (Unuſquiſqꝫ habet donū ſuū a deo: alius autē ſic: alius vero ſic. Itē. Unicuiqꝫ noſtrū data eſt gratia ſcd̄m menſurā donationis chriſti. Itē. Diuiſiones gratiarū ſunt: alij datur ſermo ſapientie: alij ſermo ſcientie ⁊c. Item. Ut ſciamus que a deo donata ſūt nobis) Saynt Poule ſayth that euery man hath his gyfte of god/one thus/and an other thus. For to euery man that ſhall be ſaued is gyuen a grace after yͤ meſure of Chryſtes gyfte/and therfore it is ſpedefull yͭ we knowe yͤ gyftes whiche are gyuen vs of god that we myght werke in them/for by those we ſhall be ſaued as ſome by bodyly werkes/⁊ by dedes of mercy/ſome by grete bodyly penaũce/ſome by ſorowe ⁊ wepynge for theyr ſynnes all theyr lyfe tyme/

j. Cori. vij.
Ephe. iiij.
j. Cori. xij.

ſome by prechynge ⁊ techynge/ſome by dyuers graces ⁊ gyftes of deuocyon ſhall be ſafe ⁊ come to blyſſe.

¶That a man ſholde trauayle to knowe his owne ſoule/and the myghtes therof/⁊ breke downe the grounde of ſynne therin. Ca.xlij.

NEuertheles there is one werke whiche is nedeful and ſpedefull to trauayle in/and I hope a hygh playne waye as moche as may be in mannes werke to cōtemplacyon. And that is a man for to entre in to hym ſelfe to knowe his owne ſoule/⁊ alſo ẏ myghtes therof/the fayrnes ⁊ the foulnes of it. In this inwarde beholdynge thou ſhalte or mayſt ſe the worſhyp ⁊ the dignite whiche it ſholde haue by kynde of the fyrſt makynge/⁊ thou ſhalte ſe the wretchednes ⁊ the myſchefe whiche ẏ arte fallen in for ſynne. And of this ſyght ſhall come a deſyre wᵗ grete longynge in thyne herte to recouer agayne the dignite ⁊ worſhyp whiche ẏ haſt loſt. Alſo thou ſhalt fele a lothynge ⁊ a greuyng of thyſelfe wᵗ a grete wyll to deſtroye ⁊ bere downe thyſelfe ⁊ all thynges that let the fro that dignite ⁊ that Ioye. This is a ghoſtly trauayle harde ⁊ ſharpe in the begynnynge who ſo wyll quyckly trauayle therin/for it is a trauayle in the ſoule agaynſt the groūde of all ſynnes lytel ⁊ moche/whiche groūde is nought els but a fals myſruled loue of man to hymſelfe. Out of this loue as ſaynt Auſtyn ſayth ſpryngeth all maner of ſynne deedly ⁊ venyall/ſothly vntyll this groūde be well ranſaked and depe doluen/and as it were nere dryed vp by outcaſtyng of all fleſſhely ⁊ worldly dredes and loues/a ſoule may neuer fele ghoſtly the brēnynge loue of Ieſu Chryſt/ne haue the homelynes of his gracyous preſence/ne haue clere ſyght of ghoſtly thynges by lyght of vnderſtandynge. This is the trauayle that a man behoueth to drawe his hert and his mynde from

the fleſſhely loue and lykyng of all erthly creatures/fro
vayne thoughtes/⁊ fro fleſſhely ymagynacyons/⁊ out
fro the loue ⁊ the vycyous felynge of hymſelfe/that the
ſoule ſhall or may no reſt fynde in no fleſſhely thoughtes
ne erthly affeccyon. Than in as moche as the ſoule may
not fynde his ghoſtly reſt in the loue ⁊ in the ſyght of Jeſu
Chryſt/it behoueth nedefull thynges to ſuffre payne
This trauayle is ſomdele [illegible] ſtrayte and narowe/and
neuertheles I hope it is yͤ waye whiche Chryſt techeth
to them yͭ wolde be his perfyte louers in yͤ goſpell ſayenge
thus (Cõtendite itrare ꝑ anguſtã portã/ qm̃ arcta eſt Luce
via q̃ ducit ad vitã: et pauci inueniũt eã) Stryue ye for xiiij.
to entre by a ſtrayte gate/for the waye yͭ ledeth to heuen
is narowe/⁊ fewe men fynde it/⁊ how ſtrayte this way
is our lord telleth in an other place thus (Si q̇s vult venire math.
poſt me abneget ſemetipſum ⁊ tollat crucẽ ſuã et ſequat xvj.
me. Item. Qui odit aĩam ſuã in hoc mũdo/in vitã
eternã cuſtodit eã) That is to ſaye/who ſo wyll come after
me/ forſake hymſelfe ⁊ hate his owne ſoule/that is
to ſaye/forſake all fleſſhely loue ⁊ hate his owne fleſſhely
lyfe ⁊ vayne lykynge of all his bodyly wyttes for loue of
me/and take the croſſe/that is to ſaye/ſuffre yͤ payne of
this a whyle/⁊ than folowe me/that is to ſaye/in cõtemplacyon
of my manhede and of my godhede. This is a
ſtrayte waye ⁊ a narowe yͭ no bodyly thynge may paſſe
thrugh it/for it is a ſleynge of all ſynnes as ſaynt Poule
ſayth (Mortificate mẽbra veſtra que ſunt ſup terrã imm Colo.
ũdiciã libidinẽ concupiſcenciã malã) Slee your membres iij.
vpon erth/not the membres of the body/but of the
ſoule/as vnclennes/luſt ⁊ vnſkylfull loue of your ſelfe ⁊
to erthly thynges. Therfore as thy trauayle hath ben
here before to agaynſtand bodyly ſynnes ⁊ open temptacyons
of the enemy as it were fro without/ryght ſo the

behoueth now in this ghoſtly werke within thy ſelfe for to deſtroye ⁊ breke the groūde of ſynne in thyſelfe as moche as thou mayſt. And that thou myght yͤ more redyly brynge it aboute/ I ſhall tell the as me thynketh.

¶How a man ſhall knowe the worthynes and the worſhyp of his ſoule that it had fyrſt of god/ and what wretchednes ⁊ myſchefe it is fallen in for ſynne. Ca.xliij.

THe ſoule of a man is a lyfe made of thre myghtes mynde/ reaſon ⁊ wyll/ to yͤ ymage ⁊ the lykenes of yͤ bleſſed trinite. In as moche as yͤ mynde was made myghty ⁊ ſtedfaſt by the vertue of the father almyghty god/ for to holde hym without forgetynge/ diſtractynge or lettynge of ony creature/ ⁊ ſo it hath lykenes of the father. ¶The reaſon was made bryght ⁊ clere wͭout errour or derknes as perfytly as a ſoule in a body vnglorifyed myght haue/ ⁊ ſo it hath the lykenes of the ſone/ whiche is endles wyſdome. And the loue ⁊ the wyll was made clene brennyng in to god wͭout beeſtly loue of yͤ fleſſhe of ony creature by the ſouerayne goodnes of god ⁊ the holy ghoſt/ ⁊ ſo it hath the lykenes of the holy ghoſt/ whiche is bleſſed loue/ ſo yͭ a mannes ſoule whiche may be called a made trinite was fulfylled in mynde/ ſyght ⁊ loue of yͤ vnmade mooſt bleſſed trinite/ whiche is our lord. ¶This is the dignite/ the ſtate ⁊ the worſhyp of a mannes ſoule by kynde of yͤ fyrſt makynge. ¶This ſtate yͧ had in Adam before the fyrſt ſynne of man. But whan Adam ſynned choſynge loue ⁊ delyte in hymſelfe ⁊ in creatures/ he loſt all his worſhyp ⁊ his dignite/ ⁊ thou alſo in hym/ ⁊ fell fro the bleſſed trinite in to a foule derke wretched trinite that is in to yͤ forgetynge of god ⁊ vnknowynge of hym ⁊ in to a beeſtly lykynge of hymſelfe/ ⁊ that ſkylfully. For
Pſal. as Dauyd ſayth in the pſalter (Homo cū in honore eſſet nō intellexit: cōparatus eſt iumētis inſipientib⁹ et ſimilis

factꝰ eſt illis) A man whã he was in worſhyp he knewe it not / ⁊ therfore he loſt it ⁊ was made lyke a beeſt. Se now than the wretchednes of thy ſoule. For as yͤ mynde was ſomtyme ſtabled in god / ryght ſo now it hath forgoten hym / ⁊ ſeketh his reſt in creatures / now from one to an other / ⁊ neuer may fynde full reſt / for he hath loſt hȳ in whome is full reſt. And ryght ſo it is of reaſon / ⁊ the loue alſo / whiche was clene in ghoſtly ſauour ⁊ ſwetnes now it is turned in to a foule beeſtly luſt ⁊ lykynge in it ſelfe ⁊ in creatures / and in fleſhely ſauours bothe in the wyttes as in glotony ⁊ lechery / ⁊ in ymagenynge / as in pryde / vaynglory and couetyſe / in ſo moche that yͧ mayſt vnnethes do ony good dede / but yf thou be defouled wͭ vaynglory. Ne thou mayſt not well vſe none of thy fyue wyttes clenly in no creature delectable / but yf thy herte be taken ⁊ engleymed with a vayne luſt ⁊ lykynge of it whiche putteth out the loue of god fro the herte as in felynge ⁊ the ghoſtly ſauour that it may not come therin. Euery man that lyueth in ſpiryte knoweth well all this This is the wretchednes of the ſoule ⁊ the myſchefe for the fyrſt ſynne of man / without all other wretchednes ⁊ ſynnes whiche thou haſt wylfully put therto. And wyte thou well though yͧ had neuer done ſynne with thy body deedly ne venyal / but onely this that is called orygynal for it is the fyrſt ſynne / ⁊ that is not elles but leſynge of thy ryghtfulnes whiche yͧ were made in ſholde yͧ neuer haue ben ſaued ⁊ our lord Jeſu Chryſt by his precyous paſſyon had not delyuered the ⁊ reſtored the agayne.

¶ How euery man may be ſaued by yͤ paſſyon of Chryſt be he neuer ſo wretched. Ca.xliiij.

AND therfore yf thou thynke that I haue here before ſpoken to hye to the / for thou mayſt not take it ne fulfyl it as I haue ſayd or ſhall ſaye / I wyl now fall downe to the as lowe as yͧ wylte for my profyte as well as for thyne. ¶Than saye I thus/though thou be neuer so moche a wretche/haue yͧ done neuer so moche synne/forſake thyſelfe ⁊ all thy werkes good ⁊ bad/crye mercy ⁊ aſke onely ſaluacyon by vertue of this precyous passyon ⁊ truſtyngly/⁊ without doubte yͧ ſhalt haue it/and for this orygynall ſynne ⁊ all other yͧ ſhalt be ſafe/ye and thou ſhalte be ſafe as an anker incluſe/⁊ not onely thou but all chryſten ſoules whiche truſt vpon his paſſyon ⁊ meke themſelfe/knowlegȳg theyr wretchednes/aſkyng mercy ⁊ forgyuenes ⁊ yͤ fruyte of this precyous paſſyon onely/lowyng themſelfe to yͤ ſacramẽtes of holy chirche though it be ſo yͭ they haue ben encõbred with ſynne all theyr lyfe tyme/⁊ neuer had felyng of ghoſtly ſauour or ſwetnes or ghoſtly knowynge of god/they ſhall in this fayth ⁊ in theyr good wyll by ꝟtue of this precyous paſſyon of our lorde Jeſu Chryſt be ſafe ⁊ come to yͤ blyſſe of heuen/all this knoweſt yͧ wel/but yet it lyketh me to ſay it/ſe here yͤ endles mercy of our lord how lowe he falleth to yͤ ⁊ to me ⁊ to all ſynfull caytyfes. ¶Than aſke mercy ⁊ haue it. ¶Thus ſayd yͤ prophete in yͤ perſone of our lorde

Johã. x. (Dis enim quicũqȝ inuocauerit nomẽ dñi/ſaluus erit)

Euery man what yͭ he be yͭ calleth yͤ name of god/yͭ is to ſaye/aſketh ſaluacyõ by Jeſu ⁊ his paſſyõ he ſhal be ſafe ¶This curteſye of our lord ſome men take well ⁊ be ſaued therby/⁊ ſome men in truſt of this mercy ⁊ this curteſy lye ſtyl in theyr ſynne/⁊ wene to haue it whan them lyſt ⁊ than may they not/for they are taken or they were/⁊ ſo they dampne themſelfe. But thã ſayſt yͧ/yf this be ſoth than wonder I gretly for yͭ I fynde in ſome holy mẽnes bokes. Some ſaye as I vnderſtãde that he that can not loue this bleſſed name Jeſu ne fynde ne fele in it ghoſtly Joye and delectable with ghoſtly ſwetnes/in the blyſſe of heuen he ſhall be alyene ⁊ neuer ſhall he come therto/ ſothly theſe woꝛdes whan I them redde aſtonyed me ⁊ made me gretly aferde/ foꝛ I hope as yͧ ſayeſt that by yͤ mercy of our loꝛde ſhall be ſafe by kepynge of yͤ cōmaūdementes/ ⁊ by very repentaunce foꝛ theyꝛ euyll lyuynge befoꝛe done/ whiche neuer felte ghoſtly ſwetnes ne inly ſauour in yͤ name of Jeſu/ ⁊ therfoꝛe I meruayle yͤ moꝛe that they ſaye contrary hereto as it ſemeth. And to this I may ſaye as me thynketh yͭ theyꝛ ſayenge yf it be well vnderſtande is ſothe/ ⁊ is not contrary to yͭ I haue ſayd Foꝛ this name Jeſu is nought elles to ſaye in englyſſhe but heler oꝛ hele. Now euery man yͭ lyueth in this wretched lyfe is ghoſtly ſeke/ foꝛ there is no man that lyueth wout ſynne/ whiche is ghoſtly ſekenes/ as ſaynt Johñ ſayth of hymſelfe ⁊ of other perfyte meñ thus (Si dixerimus quia pctm̄ nō habemus: ipſi nos ſeducim⁹ et veritas in nobis nō eſt) Johā. If we ſaye yͭ we haue no ſynne we begyle our ſelfe/ ⁊ there is no ſothfaſtnes in vs. And therfoꝛe he may neuer come to yͤ Joye of heuen tyll he be fyꝛſt made hole of this ghoſtly ſekenes. But this ghoſtly hele may no man haue yͭ hath vſe of reaſon/ but yf he deſyꝛe it ⁊ loue it/ and haue delyte therin/ in as moche as he hopeth to gete it. Now the name of Jeſu is no thynge elles but this ghoſtly hele/ wherfoꝛe it is ſothe yͭ they ſaye/ yͭ there may no man be ſafe/ but yf he loue and lyke in the name of Jeſu/ foꝛ there may no man be ghoſtly hole/ but yf he loue ⁊ deſyꝛe ghoſtly helth. Foꝛ ryght as yf a man were bodyly ſeke/ there were no erthly thynge ſo dere ne ſo nedefull to hym/ ne ſo moche ſholde be deſyꝛed of hym as bodyly helth/ foꝛ though yͧ woldeſt gyue hym all the rycheſſe ⁊ woꝛſhyps of this woꝛlde ⁊ not make hym hole yf thou myght/ thou pleaſeſt hym not. Ryght ſo it is to a man yͭ is ſeke ghoſtly ⁊ feleth yͤ payne of ghoſtly ſekenes/ no thynge is ſo dere ne ſo nedeful ne ſo moche coueyted of hym as is ghoſtly helth/ ⁊ that is Jeſu/ without whiche all yͤ Joyes of heuen may not lyke hym. And this is the ſkyll as I hope why our lorde whan he toke mankynde for our ſaluacyon he wolde not be called by no name that betokened his endles beynge/ or his wyſdome/ or his ryghtwyſnes/ but onely by that yͤ betokened the cauſe of his comynge/ ⁊ was yͤ ſaluacyon of mannes ſoule/ whiche ſaluacyon betokened this name Jeſu. Than by this it ſemeth ſothe that there ſhall no man be ſaued but yf he loue ſaluacyon onely for to haue it through the mercy of our lorde Jeſu/ by the merytes of his paſſyon/ whiche loue he may haue that lyueth and dyeth in the loweſt degree of charite. Alſo I may ſaye on that other partye that he that can not loue this bleſſed name Jeſu with ghoſtly myrth ne encreaſe in it with heuenly melody here/ he ſhall neuer haue ne fele in heuen the fulhede of ſouerayne Joye/ yͤ whiche he that myght in this lyfe by aboūdaūce of perfyte charite in Jeſu ſhall fele ⁊ haue And ſo may theyr ſayenge be vnderſtand. Neuertheles he ſhall be ſafe and haue full mede in the ſyght of god/ yf he in this lyfe be in yͤ loweſt degree of charite by kepyng of goddes cōmaūdemētes. For our lorde ſayth hymſelfe thus (In domo patris mei manſiones multe ſunt) In my fathers hous are many ſondry dwellynges. Some are perfyte ſoules the whiche in this lyfe were fulfylled of charite and grace of the holy ghoſt/ and ſonge louyng to god in contemplacyon of hym with wonderfull ſwetnes ⁊ heuenly ſauour. Theſe ſoules for they had mooſt charyte ⁊ grace of the holy ghoſt ſhall haue hyeſt mede in the blyſſe of heuen/ for theſe are called goddes derlynges. Other ſoules yͤ are not dyſpoſed to contemplacyon of god/ ne had not the fulhede of charite/ as apoſtles and

Johā.

martyrs had in ẏ begynnynge of holy chirche/ſhall haue lower mede in ẏ blyſſe of heuen/ for theſe are called goddes frendes. Thus calleth our lorde in holy wryte choſen ſoules/ſayenge thus (Comedite amici/& inebriamini chariſſimi) My frendes ete ye/& my derlynges be ye dronken/as yf our lorde ſayd thus/ ye that are my frendes/for ye kepte my cōmaūdementes /& ſet my loue before ẏ loue of ẏ worlde/& loued me more than ony erthly thynge ye ſhall be fedde with ghoſtly fode of the brede of lyfe. But ye that are my frendes that ye not onely kepte my cōmaūdementes/but alſo of your owne free wyll fulfylled my coūſeyles/& ouer that ye loued onely & entyerly with all ẏ myghtes of your ſoules & brēned in my loue with ghoſtly delyte/ as dyd pryncypally the apoſtles & martyrs/ all other ſoules ẏ myght by grace come to the gyfte of perfeccyon/ ye ſhall be made dronken with the hyeſt & freſſheſt wyne in my celler/that is the ſouerayne Joye of loue in heuen.

Canat

¶ That a man ſholde be beſy to reken agayne his worthynes/& reforme agayne in hym the ymage of the trinite. Ca.xlv.

NEuertheles though this be ſothe of ẏ endles mercy of god to the & to me & to all mankynde/we ſhall not therfore in truſt of this be the more recheles wylfully in our lyuynge/but the more beſy to pleaſe hym/ and namely now ſythen we are reſtored agayne in hope by the paſſyon of our lord to the dignite & the blyſſe whiche we had loſt by Adams ſynne/& though we myght neuer gete it fully here/yet we ſholde deſyre that we myght recouer here lyuyng a fygure and a lykenes of the dignite that our ſoule myght be refourmed as it were in a ſhadowe by grace to the ymage of the trinite/ whiche we had by kynde/& after ſhall haue fully in blyſſe/ for that is the lyfe whiche is very contemplatyfe to begyn here in that felynge of loue and ghoſtly knowynge of god by openynge of the ghoſtly eye whiche ſhall neuer be loſt ne taken awaye/ but yͤ ſame ſhall be fulfylled otherwyſe in the blyſſe of heuen. This behyght our lorde vnto Mary mawdeleyne whiche was cõtemplatyfe/ & ſayd thus of

Luc.x. her (Maria optimã partẽ elegit: que non auferet ab ea) That Mary had choſen yͤ better parte/ that is yͤ loue of god in contemplacyon/ for it ſhall neuer be taken awaye fro her. I ſaye not that yͧ mayſt her lyuynge recouer ſo hole/ ne ſo perfyte clẽnes & innocency knowyng & louyng of god as yͧ haddeſt fyrſt/ ne as yͧ ſhalte haue/ ne yͧ mayſt not eſcape all yͤ wretchednes & paynes of ſynne/ ne thou lyuyng in deedly fleſſhe mayſt deſtroye & quenche all holy yͤ falſe vayne loue in thyſelfe/ ne flee al venyall ſynnes that they ne wyll but yf they be ſtopped by grete fauour of charite ſprynge out of thyne hert as water doth fro a ſtynkyng well/ but I wolde yͭ yf yͧ myght not fully quenche it/ that yͧ myght ſomwhat ſlake it/ & come to yͤ clẽnes of ſoule as nere as yͧ mayſt. For our lord behyght yͤ children of Iſraell whan he lad them in to yͤ londe of beheſt.

Deut. ij. And in fygure of them to all chryſten men (Omne quot calcauerit pes tuus tuũ erit) That is to ſaye/ as moche londe as thou myght trede vpon with thy fote of very deſyre/ ſo moche here ſhalte yͧ haue in yͤ londe of beheſt/ that is in yͤ blyſſe of heuen whan yͧ comeſt theder.

¶ How Ieſu ſhall be ſought/ deſyred & founde. Ca.xlvj.

SEke than yͭ thou haſt loſt that yͧ myght fynde it/ well I wote who ſo myght ones haue an inward ſyght a lytell of that dignite & that ghoſtly fayrnes whiche a ſoule hath by kynde/ & ſhall haue by grace/ he ſholde lothe & deſpyſe in his herte all yͤ blyſſe/ the lykyng/ & the fayrnes of this worlde as yͤ ſtynche of a caryon. And he ſhall neuer haue wyll to do other dede nyght & daye/ ſauynge the fruyte & the bare nede of yͤ bodyly kynde/but deſyre mourne/praye & ſeke how he might come agayne therto. Neuertheles in as moche as yͧ haſt not yet ſeen what it is fully/for thy ghoſtly eye is not yet opened/I ſhall tell yͤ one worde for all/the whiche yͧ ſhalte ſeke/deſyre and fynde it/for in yͤ one worde is all that yͧ haſt loſt/this worde is Jeſu/I meane not this worde Jeſu paynted vpon a wall/or wryten by lettres on a boke/or fourmed by lyppes in ſounde of the mouth/or feyned in thy herte by trauayle of thy mynde. For in this maner wyſe may a man out of charite fynde hym. But I meane Jeſu Chryſt yͤ bleſſed perſone god & man/ſone of the virgyn Mary/whome this name betokeneth that is al goodnes endles wyſdome/loue & ſwetnes/thy Joye/thy worſhip & thyne euerlaſtynge blyſſe/thy god/thy lorde/& thy ſaluacyon. Than yf it be ſo yͭ feleſt a grete deſyre in thyne herte to Jeſu/eyther by mȳde of this name Jeſu/or by mynde & ſayenge of ony other worde/or in prayer/or in ony dede that yͧ dooſt/whiche thy deſyre is ſo moche yͭ it putteth out as it were by ſtrength all other thoughtes & deſyres of the worlde & of the fleſſhe yͭ they may not reſt in thyne herte. Than ſekeſt thou well thy lorde Jeſu/& whan yͧ feleſt this deſyre to god/to Jeſu/all is one helped & cōforted by a ghoſtly myght/in ſo moche that it is turned in to loue & affeccyon/ghoſtly ſauour & ſwetnes/in to lyght & knowynge of ſothfaſtnes/ſo moche that for the tyme the poynt of thy thought is ſet vpon no thynge that is made/ne it feleth no ſterynge of vaynglory/ne of it ſelfe nother/ne none other euyl affeccion/for they may not appere yͭ tyme/but onely is encloſed/reſted/ſofted & anoynted in Jeſu/than haſt thou ſomwhat of Jeſu/not hym as he is/but a ſhadowe of hym. For the better that thou fyndeſt hym/the more ſhalte yͧ deſyre hym. Than by what maner prayer or meditacyon or occupacyō that thou may haue greteſt ⁊ clenneſt deſyre to hym / ⁊ haue mooſt felynge of hym by ẏ occupacyon yͧ ſekeſt hym beſt and beſt fyndeſt hym. Therfore yf it come to my mynde as it were aſkynge what haſt thou loſt / ⁊ what ſekeſt ẏ. Lyfte vp thy mynde and the deſyre of thy herte to Jeſu Chryſt though yͧ be blynde ⁊ nought may ſe of his godhede / ⁊ ſaye yͧ hym haſt thou loſt / ⁊ hym wolde yͧ haue / ⁊ no thȳge but hym / to be wͭ hym where he is / none other Joye / none other blyſſe in heuen ne in erth but hym. And though it ſo be that yͧ fele hym in deuocyon or in knowynge / or in ony other thynge what that it be / reſt not there as though thou haddeſt fully foūde Jeſu / but forgete yͭ that thou had foūde. And alwaye by deſyrynge after Jeſu more and more for to fynde hym better / though thou haddeſt ryght nought foūde in hym / for wyte thou well whan that thou feleſt of hym / be it neuer ſo moche / that though thou were rauyſſhed in to ẏ thyrde heuen with Poule / yet haſt thou not foūde Jeſu as he is in his Joye knowe thou or fele thou neuer ſo moche of hym / he is yet aboue it / ⁊ therfore yf thou wylte fully fynde hym as he is in ẏ blyſſe of louynge ceaſe thou neuer whyle thou lyueſt / ne of ghoſtly deſyrynge.

¶ What p̄fyte it is to haue ẏ deſyre of Jeſu. Ca.xlviij.

Sothly I had leuer fele ⁊ haue a ſothfaſt deſyre ⁊ a clene in my hert to my lorde Jeſu / though I ſe ryght lytell of hym with my ghoſtly eye / than to haue wͭout this deſyre all bodyly penaūce of all men lyuynge / all viſyons or reuelacyons of aūgels apperynge / ſonges ⁊ ſownynges / ſauours ⁊ ſmellynges / brennynges ⁊ ony lykynges or bodyly felynges / ⁊ ſhortly to ſaye / or all the Joyes of heuen ⁊ of erth whiche I myght haue without this deſyre to my lorde Jeſu. Dauyd the prophete felte

Psal. lxxij.

Psal.

as J ſaye as J vnderſtande/whan he ſayd thus (Quid enī mihi eſt in celo: et a te q̄d volui ſuꝑ terrā) Lord what thȳge is to me in heuen/or what woldē J wout ẏ aboue erth/as yf he had ſayd thus. Lorde Jeſu what heuenly Joye is lykynge to me wout deſyre of ẏ whyles J am in erth/or wout loue of the whan J come to heuen/as who ſayth/none. Than yf ẏ wylt fele ony thynge of hȳ bodyly or ghoſtly/coueyte not but for to fele ſothfaſtly a deſyre of his grace ⁊ of his mercyful preſence/ẏ the thynketh ẏ thy hert may fynde none other reſt in no thynge but in hym Thus coueyted Dauyd whan he ſayd (Concupiuit aīa mea deſiderare iuſtificationes tuas in oī tēpe) Lorde my ſoule coueyted ẏ deſyre of thy ryghtwyſnes in euery tyme. Seke than as Dauid dyd deſyre by deſyre. And yf ẏ mayſt fele by thy deſyre in prayers ⁊ in meditacyons the homely preſence of Jeſu in thy ſoule/bynde thyne herte faſt therto ẏ it fall not therfro. And yf thou ſtomble/that ẏ may ſoone fynde hym agayne.

¶ Where and with what thynge Jeſu ſhall be ſought ⁊ foūde. Ca.xlviij.

puer. xx.

SEke than Jeſu whome thou haſt loſt/ he wyll be ſought/⁊ he may than ſomwhat be foūde/ for he ſayth hȳſelfe (Oīs q̄ q̄rit inueniet) Euery man ẏ ſeketh ſhall fynde. The ſekynge is trauaylous but ẏ fyndynge is blyſfull. Do therfore after ẏ coūſeyle of the wyſe man yf thou wylt fynde hym (Si queſieris quaſi pecuniā ſapientiā et ſicut theſaurū effodieris illā: tūc intelliges timorē dn̄i ⁊ ſcientiā inuenies) Jf thou ſeke wyſdome the whiche is Jeſu as ſyluer ⁊ golde ⁊ delueſt depe therafter thou ſhalt fynde it. The behoueth for to delue depe in thy hert/for therin he is hyd/⁊ caſt out full clenly all loues ⁊ lykynges ſorowes ⁊ dredes of al erthly thynges/⁊ ſo ſhalt ẏ fynde wyſdome Jeſu. Be thou than lyke to the woman of the goſpell/of ẏ whiche our lorde ſayth thus.

Luce xv. (Que mulier habẽs dragmas decẽ.&c.) What woman is that that hath loſt a drame yͭ ſhe wyll not lyght a lanterne ⁊ caſt her hous vpſodowne ⁊ ſeke tyll ſhe fynde it/ ãs who ſayth none. And whan ſhe hath fou̅de it ſhe calleth her frẽdes ⁊ ſayth to them thus. Make myrth with me ⁊ melody/ for I haue fou̅de yͤ drame that I had loſt. This drame is Jeſu that yͧ haſt loſt. And yf thou wylte fynde hym lyght vp a lanterne yͭ is gods worde/ as Dauyd ſayth Psal. cxviij. (Lucerna pedib⁹ meis verbũ tuũ) Lorde thy worde to my fete is a lanterne. By this lanterne ſhalte yͧ ſe where he is/ ⁊ how thou ſhalt fynde hym. And yf thou wylte yͧ mayſt with this lyght vp an other lãterne/ that is yͤ reaſon of thy ſoule/ for as our lorde ſayth (Lucerna corporis tui eſt ocul⁹ tuus) The lanterne of thy body is thy bodyly eye. Ryght ſo it may be ſayd yͭ the lanterne of thy ſoule is reaſon/ by yͤ whiche yͤ ſoule may ſe all ghoſtly thynges. By this lanterne mayſt yͧ fynde Jeſu/ ⁊ yͭ is ſoth yf yͧ holde vp the lanterne fro vndernethe yͤ buſſhell Luc.x as our lord ſayth (Nemo accẽdit lucernã et ponit eã ſub modio: ſed ſup candelabrũ) There is no man yͭ lyghteth a lanterne for to ſet it vnder a buſſhel/ but vpon a candelſtycke/ that is to ſaye / thy reaſon ſhall not be ouerlayde with erthly beſynes ne vayne thoughtes ⁊ erthly affeccyons / but aye vpwarde aboue all vayne thoughtes ⁊ erthly thynges as moche as yͧ mayſt / ⁊ yf thou do ſo yͧ ſhalte ſe than all the mull ⁊ all the fylth ⁊ ſmall motes in thy hous/ for why he is lyght/ that is to ſay/ all fleſſhely loues ⁊ dredes in thy ſoule/ not all / for as Dauyd ſayth (Delicta q̃s itelligit) Who may knowe all his treſpaces as who ſayth no man/ ⁊ yͧ ſhalte caſt out of thy herte all ſuche ſynnes ⁊ ſwepe thy ſoule clene wͭ the beſome of the drede of god / ⁊ wͭ the water of thyne eyen waſſhe it/ ⁊ ſo ſhalte yͧ fynde thy drame Jeſu. He is drame/ he is peny he is thyne herytage. ¶ This drame wyll not be foūde ſo lyghtly as it is ſayd/for this werke is not of one houre/ ne of one day/but many dayes & yeres/wᵗ moche ſwete & ſtynkyng of body & trauayle of the ſoule/& yf þ ceaſe not but ſeke beſyly/ſorowe & ſygh depe/mourne ſtylly/ and ſtoupe lowe tyll thyn eyen water for anguyſſhe & payne for þ haſt loſt thy treſour Jeſu/at the laſt whan he wyll well ſhalte þ fynde thy drame Jeſu. And yf þ fynde hym as I haue ſayd/that is yf thou mayſt in clennes of conſcyence fele þ homely & the peaſfull preſence of þ bleſſed name Jeſu Chryſt as a ſhadowe or a glemerynge of hym Thou mayſt yf thou wylte call all thy frendes to the for to make myrth with the & melody for thou haſt founde the drame Jeſu.

¶ Where Jeſu is loſt and founden agayne thrugh his mercy. Ca.xlix.

SE now than þ curteſye & the mercy of Jeſu/thou haſt loſt hym/but where/ſothly in thy hous/þ is in thy ſoule/that is to ſaye/yf þ haddeſt loſt all þ reaſon of thy ſoule by the fyrſt ſynne thy ſoule ſhold neuer haue foūde hym agayne/but he lefte to the thy reaſon/& ſo he is in thy ſoule/& neuer ſhal be loſt out of it. Neuertheles thou art neuer þ nerer to hym tyll þ haue foūde hym/he is in the thought he is loſt fro the/but þ arte not in hym tyll þ haue founde hym. ¶ Than was this his mercy þ he wolde ſuffre hym to be loſt onely where he may be foūde It nedeth not to renne to Rome ne to Jeruſalem to ſeke hym there/but turne thy thought in to thyn owne ſoule where he is hyd/as the prophete ſayth (Uere tu es deꝰ abſconditus) Sothly lorde þ arte the hyd god/& ſeketh hym there. ¶ Thus ſayth hymſelfe in þ goſpell (Simile eſt regnū celoꝝ theſauro abſcōdito in agro: quē qui inuenit homo abſcondit et pre gaudio illius vadit et vendit vniuerſa q̄ habet/& emit agrū illum) ¶ The kyngdome of

math. xiii.

heuen is lykened to a treſour hyd in the felde / ẏ whiche whan a man fyndeth for Joye of it he gooth & ſelleth all that he hath & byeth the felde / Jeſu is treſour hydde in thy ſoule. Than yf thou myght fynde hym in thy ſoule / & thy ſoule in hym / I am ſyker for Joye of it thou wolde gyue the lykynge of all erthly thynges for to haue it / Jeſu ſlepeth in thy herte ghoſtly / as he dyd ſomtyme bodyly / whan he was in the ſhyppe with his dyſcyples. But they for drede of peryſſhynge wakened hym / & ſoone after he ſaued them fro tempeſt. Do thou ſo / ſtere hym by prayer / and wake hym with grete cryenge of deſyre / & he ſhall ſoone ryſe & helpe the.

¶ What letteth a man to here and ſe Jeſu within hymſelfe. Ca.l.

Neuertheles I hope better ẏ thou ſlepeſt ofter to hym than he doth to the / for he calleth ẏ full ofte wᵗ his ſwete preuy voyce / & ſtereth thyn hert full ſtylly ẏ thou ſholdeſt leue al other ianglyng of al other vanytees in thy ſoule / & onely take kepe of hym to here hym ſpeke. Thus ſayth Dauid of our lord (Audi filia & vide & inclina aurē tuā et obliuiſcere ppl̄m tuū et domū patris tui) My doughter here & ſe & bow thyn ere to me / & forgete ẏ folke of thy worldly thoughtes / & ẏ hous of thy fleſſhely & kyndly affeccyons. Lo here mayſt ẏ ſe how our lord calleth the & all other whiche wyll harkē to hym. What letteth the than that ẏ mayſt neyther ſe hym ne here hym. Sothly there is ſo moche noyſe & cryenge in thyne hert of vayne thoughtes & fleſſhely deſyres that ẏ mayſt neyther here nor ſe hym. Therfore put away vnreſtful noyſe and breke ẏ loue of ſynne & vanyte / & brynge in to thyne herte loue of vertues & full charite / & than ſhalte ẏ here thy lorde ſpeke to the.

¶ That mekenes & charite ben ẏ ſpecyall lyuereys of Jeſu / thrugh ẏ whiche mannes ſoule is refourmed to the lykenes of hym. Ca.li.

AS longe as Jeſu fyndeth not his ymage refourmed
in the/he is ſtraūge and the ferther fro the
therfoꝛe ſhape the foꝛ to be arayed in his lykenes/that
is in mekenes and charite/the whiche are his lyuereys
And than wyll he homely knowe the/and ſhewe to the
his pꝛeuytees. Thus ſayd he hymſelfe to his diſcyples
(Qui diligit me diligetur a patre meo et manifeſtabo ei Johā.
meipſum) Who ſo loueth me he ſhall be loued of my father/ xiiij.
and I ſhall ſhewe my ſelfe vnto hym. There is no
vertue ne no werke that thou mayſt do that thou mayſt
make the lyke vnto our loꝛde without mekenes and charite/
foꝛ theſe two are ſpecyally vnto god mooſt lefe. And
that ſemeth well in the goſpell where our loꝛde ſpeketh
of mekenes thus (Diſcite a me quia mitis ſum ⁊ humilis math.
coꝛde) Lerne of me he ſayd/not foꝛ to go bare fote/ne ij.
foꝛ to go in to deſerte/and there to faſte foꝛty dayes/ne
alſo foꝛ to choſe you diſcyples/but lerne of me mekenes
foꝛ I am mylde ⁊ meke in herte. Alſo of charite he ſayth
thus (Hoc eſt pꝛeceptum meum vt diligatis inuicem ſicut Johā.
dilexi vos. Item. In hoc cognoſcent oēs quia diſcipuli xv.
mei eſtis: ſi dilectionē habueritis adinuicem) This
is my byddynge that ye loue togyder as I loued you/
foꝛ in that ſhall men knowe you foꝛ my dyſcyples. Not
foꝛ ye werke myꝛacles/oꝛ caſt out deuylles/oꝛ pꝛeche oꝛ
teche/but yf echone of you loue other in charite/and yf
thou wylte be lyke to hym haue mekenes and charite/
that charite is/that thou knoweſt well/loue thyne euen
chꝛyſten as thyſelfe.

¶ How a man ſhall fynde the grounde of ſynne within hymſelfe. Ca.lii.

NOw haſt thou herde a lytell what thy ſoule is/⁊
what woꝛſhyp it had/⁊ how thou loſt it/and alſo
I haue tolde the that this woꝛſhyp myght by grace and

beſy trauayle ſomwhat be recouered agayne in party of felynge. Now ſhall I tell febly as I can how thou ſhalt or may entre in to thyſelfe for to ſe the groũde of ſynne/& to deſtroye it as moche as yͧ mayſt/& ſo ſhalte yͧ or may recouer a parte of the dignite/thou ſhalt ceaſe for a tyme fro all bodyly werkes/fro all outwarde beſynes as thou mayſt well. Than ſhalte thou drawe in to thy ſelfe thy thought fro thy bodyly wyttes/that thou take no kepe what yͧ hereſt or ſeeſt or feleſt/ſo that the poynt of thyne hert be not fyxed on them. And after this drawe in nerer thy thought fro all maner ymagenynges yf yͧ mayſt fro all bodyly thynges/& fro all thoughtes of thy bodyly dedes before done/or of other mennes dedes. This is lytel maystry to do whan yͧ haſt deuocyon/but thou ſhalte do thus whan yͧ haſt deuocyon/for than it is ryght moche the harder. And ſet thyne entent & thy full purpoſe as yͧ woldeſt not ſeke ne fele ne fynde but onely yͤ grace/& the ghoſtly preſence of Jeſu. This is trauaylous/for vayne thoughtes wyll prees in to thyne herte thycke to drawe thy thought downe to them. And yf thou do thus yͧ ſhalt fynde ſomwhat/not Jeſu whome thou ſekeſt/but onely a naked mynde of this name/what than/ſothly but thus thou ſhalt fynde a derke ymage and a paynfull of thyne owne ſoule/whiche hath neyther lyght of knowynge ne felynge of loue ne lykyng/this ymage yf yͧ beholde wytly is all to belapped wᵗ blacke ſtynkỹge clothes of ſynne as pryde/enuy/Ire/ſlouth/couetyſe/glotony/& lechery. this is not yͤ ymage of Jeſu/but it is yͤ ymage of ſynne. And ſaynt Poule calleth it a body of ſynne and a body of deth. This ymage and this blacke ſhadowe thou bereſt aboute with the where ſo thou gooſt. Out fro this ſprynge many grete ſtremes of ſynne & ſmall alſo. Ryght as out of the ymage of Jeſu/yf it were reformed in the be

not

mes of ghoſtly lyght ſhold ſtye vp to heuen/as brēnyng deſyres/clene affeccyons/wyſe thoughtes/⁊ all honeſty of vertues/ryght ſo out of this ymage ſprynge ſterynges of pryde/of enuy/⁊ of ſuche other the whiche caſteth the downe fro yͤ honeſty of man in to a beeſtes lykenes.

¶To what thynge is the ymage of ſynne lyke and what it is in it ſelfe. Ca.liiij.

Now parauenture yͧ begynneſt to thynke to what thynge this ymage is lyke/⁊ therfore that yͧ ſholdeſt not longe ſtudy there aboute/I tell the yͭ it is lyke to no bodyly thynge. What is it than ſayſt thou/ſothly it is nought/⁊ that mayſt yͧ fynde yf thou wylte aſſaye as I haue ſayd to yͤ. Drawe in to thyſelfe thy thought fro all bodyly thynges/and than ſhalte yͧ fynde ryght nought wherin thy ſoule may reſt. This nought is no thynge elles but derknes of cōſcyence/a lackyng of loue ⁊ lyght As ſynne is nought but a wantȳge of good/yf it ſo were that yͤ groūde of ſynne were moche abated ⁊ dryed vp in the/⁊ thy ſoule were reformed ryght to thymage of Jeſu/than yf yͧ drewe in to thyſelfe thy herte yͧ ſholdeſt not fynde nought/but yͧ ſholdeſt fynde Jeſu/not onely the naked mynde of this name/but thou ſholdeſt fynde Jeſu Chryſt in conſcyence redyly techynge the/thou ſholdeſt fynde lyght of vnderſtandynge/⁊ no derknes of vncunnyng/yͧ ſholdeſt fynde loue ⁊ lykyng of hym/⁊ no payne of bytternes ⁊ heuynes. But for thou arte not reformed therfore whan thy ſoule cometh in fro all bodyly thȳges ⁊ fyndeth nought but derknes ⁊ heuynes/hȳ thynketh an hondred wynter tyl he be out agayne by ſome bodyly delyte or vayne thought/⁊ yͭ is no wonder/for who ſo cometh home to his hous ⁊ fyndeth no thynge therin but ſtynke ⁊ ſmoke ⁊ a chydynge wyfe/he wolde ſoone renne out of it. Ryght ſo thy ſoule whan it fyndeth no conforte in it ſelfe but blacke ſmoke of ghoſtly blyndnes / ⁊ grete chydȳge of fleſſhely thoughtes cryenge vpon the that yͧ mayſt not be in peas / ſothly it is ſoone wery tyll it be out agayne. This is yͤ derknes of conſcyence.

¶ Who ſo wyll fynde Jeſu hym behoueth abydȳgly to trauayle in ghoſtly derknes agaynſt the ymage of ſynne. Ca.liiij.

Neuertheles in this derke conſcyence behoueth yͤ to ſwynke ⁊ ſwete / that is to ſay / the behoueth to drawe in to thyſelfe thy thought fro all bodyly thynges as moche as yͧ mayſt. And than whan yͧ fyndeſt ryght nought fro all bodyly thynges as moche as thou mayſt And than whā thou fyndeſt ryght nought but ſoꝛowe ⁊ payne ⁊ blyndnes in this derknes / yf thou wylte fynde Jeſu the payne of this derke conſcyence the behoueth to ſuffre ⁊ abyde a whyle therin / ⁊ here the behoueth to be ware that thou take Jeſu chꝛyſt in thy thought agaynſt this eche derknes in thy mynde / ⁊ by beſy pꝛayer ⁊ feruent deſyꝛe to god / ⁊ not ſettyng yͤ poynt of thy thought in that foꝛeſayd nought / but in Jeſu chꝛyſt whiche thou deſyꝛeſt / ⁊ thynke ſtyfly on the paſſyon ⁊ on his mekenes and thꝛugh myght of hym thou ſhalte aryſe / do as thou woldeſt bere it downe ⁊ go thꝛugh it. Thou ſhalt aryſe ⁊ lothe this derknes ⁊ this nought ryght as the deuyll / ⁊ thou ſhalte deſpyſe it ⁊ all to bꝛeke it. Foꝛ all within this nought is Jeſu hydde in his Joye whome yͧ mayſt not fynde by thy ſekynge / but yf yͧ paſſe the derknes of conſcyence. This is the ghoſtly trauayle that J ſpeke of / ⁊ this trauayle is cauſe of all this wꝛytynge / foꝛ to ſtere yͤ therto yf yͧ fele grace. This derknes of conſcyence ⁊ this nought that J ſpeke of is the ymage of the fyꝛſt Adam. Saynt Poule knewe it well / foꝛ he ſayd thus of it (Sicut poꝛtauimus imaginē terreni hominis: ita poꝛtemꝰ imaginē iam et celeſtis) As we haue here befoꝛe boꝛne

Coꝛin. xv.

the ymage of the erthly man yͭ is the fyrſt Adam. Ryght ſo that we myght now bere the ymage of yͤ heuenly man whiche is Jeſu the ſeconde Adam/ he bare this ymage ofte full heuy/ for it was ſo combrous to hym yͭ he cryed out on it ſayenge thus (O quis liberabit me de corpore mortis huius) O who ſhall delyuer me fro this body ⁊ this ymage of deth. And than he cõforted hymſelfe and other alſo thus (Gratia dei ꝑ ieſum chriſtũ) The grace of god by Jeſu Chryſt. Rom̃. vij.

¶ What is properly the ymage of ſynne/ ⁊ what cometh out therof. Ca.lv.

NOw haue I tolde the a lytell of this ymage how it is nought/ neuertheles yf it be ferre fro thy knowynge how it myght be an ymage/ for nought is but nought/ but ſo myght thou not lyghtly vnderſtande it. I ſhal tell yͤ more openly of this ymage as me thynketh This ymage is a fals myſruled loue vnto thyſelfe. Out fro this come all maner of ſynnes by. vij. ryuers whiche are theſe. Pryde/ enuy/ Ire/ ſlouth/ couetyſe/ glotony/ ⁊ lechery. Lo this is somwhat that yͧ mayſt fele/ by one of theſe ryuers renneth out al maner of ſynne/ ⁊ putteth yͤ out of charite yf it be deedly ſynne/ or it letteth yͤ feruour of charite yf it be venyall. Now mayſt yͧ grope that this ymage is not nought but it is moche of badde/ for it is a grete ſpekynge of loue vnto thyſelfe with ſuche. vij. ryuers as I haue ſayd. But now ſayſt yͧ how may this be ſothe/ I haue forſaken the worlde/ and I am put in to a hous/ I medle with no man/ I chyde not/ I ſtryue not I neyther bye ne ſell/ I ne haue no worldly beſynes/ but by the mercy of god I kepe me chaſte/ ⁊ withholde me fro delytes/ and euer I praye/ I wake/ I trauayle bodyly ⁊ ghoſtly as I may/ how ſholde than this ymage be ſo moche in me as thou ſpekeſt of. As vnto this I anſwere ⁊ graunte to the/ that I hope thou dooſt all theſe werkes and moo therto/⁊ yet may it be ſothe as I ſaye. Thou art beſy wᵗ all thy myght to ſtoppe yͤ ryuers with outen/but the ſpꝛỹge within on happe thou leueſt hole. Thou art lyke to a man the whiche had in his gardyn a ſtynkyng well wᵗ many rēnynges fro it/he yede ⁊ ſtopped the rēnynges ⁊ lefte yͤ ſpꝛynge hole/⁊ wende all had be ſyker/but the water ſpꝛange vp at the groũde of the well/⁊ ſtode ſtyll ſo moche yͭ it coꝛrupted all the fayꝛnes of his gardyn/⁊ yet rēneth no water out. Ryght ſo may it be wᵗ the/yf it be ſo that yͧ haſt by grace ſtopped the ryuers of this ymage w̄out/ſo moche it is well/but beware of yͤ ſpꝛynge within/ſothly but yf thou ſtoppe ⁊ clenſe that as moche as yͧ mayſt it/wyl coꝛrupte all yͤ floures of the gardyn of thy ſoule/ſhewe yͤ neuer ſo fayꝛe outward in ſyght of men. But now ſayſt thou/Wherby ſhall I knowe yͭ the groũde is ſtopped/yf I trauayle aboute it. As to this I ſhall tell by aſſaye how thou ſhalte knowe this ymage yf it be in the/⁊ how moche it is in the/and therby ſhalte thou wyte how moche that it is ſtopped ⁊ how lytell alſo in the. And as moche as pꝛyde is yͤ pꝛyncypall ryuer I ſhall tell the therof fyꝛſt.

¶ What pꝛyde is/and whan it is ſynne. Ca.lvj.

PRyde is nought elles as clerkes ſaye but loue of thyn owne excellence/yͭ is of thyn owne woꝛſhyp Thān the moꝛe yͧ loueſt ⁊ lykeſt in thyne owne woꝛſhyp the moꝛe is the pꝛyde/⁊ ſo the moꝛe is the ymage in the If thou fele in thyn hert a ſterynge of pꝛyde/thou yͭ art holyer/wyſer/better ⁊ moꝛe vertuous than an other is that god hath gyuen the grace to ſerue hym better than other do/⁊ yͧ thynkeſt all other benethe the/⁊ the aboue them/oꝛ ony other thought of thyſelfe whiche ſheweth to the ſyght of thy ſoule an excellence ⁊ an ouerpaſſynge of other men oꝛ women/⁊ of this ſterynge yͧ feleſt loue ⁊

delyte ⁊ vayne pleaſynge in thyſelfe that yͧ arte ſo / this is a token that yͧ bereſt this blacke ymage / whiche yf it be preuy fro mennes eyen / neuertheles it ſheweth hym openly in goddes ſyght. But now ſayſt thou that thou mayſt not flee ſuche ſterȳges of pryde / for ofte thou feleſt them agaynſt thy wyll / ⁊ therfore thou holdeſt them no ſynne / or yf they be ſynne they be but venyal. As to this I ſaye thus / that the felyng of theſe ſterynges of pryde or of ony other the whiche ſprynge out eyther of the corrupcyon of this foule ymage / or by incaſtyng of yͤ enemy it is no ſynne in as moche as yͧ feleſt them / and that is a grace ⁊ a preuilege by vertue of yͤ paſſyon of Jeſu Chryſt graunted to all chryſten men baptyſed in water ⁊ in the holy ghoſt. For ſothly to Iewes ⁊ Saraſyns whiche byleue not in Jeſu Chryſt / all ſuche ſterȳges are dedly ſynnes For ſaynt Poule ſayth (Omne q̄d nō eſt ex fide pctm̄ eſt) All that is done wͭout trouth in Chryſt is dedly ſynne. But we chryſten men haue this preuylege of his mercy that ſuche felȳges are no ſynne / but they are payne of yͤ orygynall ſynne. Neuertheles whan by neclygence ⁊ by blyndnes of thy ſelfe this felyng is receyued vnwarly in thy thought ⁊ turned in to loue ⁊ lykynge / than is there ſynne more or leſſe after yͤ meſure of the loue / ſomtyme venyall / ⁊ ſomtyme dedly / whan it is venyall ⁊ whan dedly / fully can I not tell yͤ / neuertheles a lytell I ſhall ſaye as me thȳketh.

¶ Whan pryde is dedly ſynne / ⁊ how it is in fleſſhely lyuȳge men dedly ſynne. Ca.lviij.

WHan the ſteryng of pryde is receyued ⁊ turned in to lykynge ſo moche that yͤ herte choſeth it for a full reſt ⁊ full delyte / ⁊ ſeketh none other ende but onely lykynge therin / than is this pryde dedly ſynne / for he maketh ⁊ choſeth this delyte as his god wͭout agaynſtandynge of reaſon ⁊ wyll / ⁊ therfore it is dedly ſynne.

But now ſayſt yͧ/what fole is he yͭ wolde choſe pryde as his god/no man yͭ lyueth wolde do ſo. As to this I ſaye that I can not tell the in ſpecyall who ſynneth in pryde deedly/but in general I ſaye that there is two maner of pryde. The one is bodyly pryde/⁊ the other is ghoſtly pryde. Bodyly pryde is of fleſſhely lyuyng men. Ghoſtly pryde is of ypocrytes ⁊ heretykes. Theſe thre ſynne deedly in pryde/I meane of ſuche a fleſſhely lyuynge man as ſaynt Poule ſpeketh of thus (Si ſcdꝫ carnē vixeritis moriemini) If ye lyue after your fleſſhe ye ſhall dye. Than ſaye I thus that a worldly man whiche loueth ⁊ ſeketh pryncypally yͤ worſhyp of hymſelfe/⁊ choſeth yͤ lykynge of it/as reſt of his herte ⁊ yͤ ende of his blyſſe he ſynneth deedly. But now ſayſt thou/who wolde choſe loue of his worſhyp in ſtede of his god. As to this I ſaye thus/that he that loueth his worſhyp as to ſemē better ⁊ greter of eſtate than ony other/⁊ trauayleth aboute it as moche as he may/yf he loue it ſo moche that for the getynge of it the kepynge ⁊ the ſauynge of it he breketh the cōmaūdement of god/or breketh loue ⁊ charite to his euenchryſten/or is redy ⁊ in full wyll for to breke it rather than he ſholde forbere his worſhyp or leſe it/eyther of his name or of his eſtate/or of fulfyllynge of his wyll/ſothly he ſynneth deedly/for he loueth his worſhyp ⁊ choſeth it more than yͤ loue of god ⁊ of his euenchryſten. And neuertheles yͤ man that ſynneth thus deedly he wolde ſaye with his mouth that he wyll not choſe pryde for his god/but he begyleth hymſelfe for he choſeth it by his dede. Neuertheles an other worldly man that loueth worſhyp of hymſelfe/⁊ purſueth therafter yf he loue it not ſo moche that he wolde for the getyng or yͤ ſauynge of it do a deedly ſynne/or breke charite to his euenchryſten/he ſynneth not deedly/but venyall more or leſſe/after the meſure of his loue & his lykynge with other circumſtaunces.

¶ How pryde in heretykes is deedly ſynne. Ca.lviij.

AN heretyke ſynneth deedly in pryde / for he choſeth his reſt & his delyte in his owne opynyon & in his owne ſayenge / for he weneth ẏ it is ſothe / whiche opynyon or ſayenge is agaynſt god & holy chirche / and therfore ſynneth he in pryde deedly for he loueth hȳſelfe & his owne wyll & wytte ſo moche ẏ though it be openly agaynſt the ordynaūce of holy chirche he wyll not leue it but reſt hym therin as in ſothfaſtnes / & ſo maketh he it his god / but he begyleth himſelfe / for god & holy chirche are ſo oned & accorded togyder that who ſo doth agaynſt ẏ one he doth agaynſt them bothe. And therfore he that ſayth he loueth god & kepeth his byddȳges / & deſpyſeth holy chirche / & ſetteth at nought ẏ lawes & the ordynaūces of it made by the heed & the ſouerayne in gouernaūces of all chryſten men / he lyeth he choſeth not god / but he choſeth the loue of hymſelfe contrary to ẏ loue of god and ſo he ſyñeth deedly. And in that he weneth mooſt to pleaſe god he mooſt dyſpleaſeth hym / for he is blynde & wyll not ſe. Of this blyndnes & this fals reſtynge of an heretyke in his owne felynge ſpeketh ẏ wyſe man thus (Eſt via q̄ videt homini recta: et nouiſſima eiꝰ ducūt ad mortē) There is a waye whiche ſemeth to a man ryghtfull / and the laſt ende of it bryngeth hym to endles deth. This waye ſpecyally is called hereſy. For other fleſſhly ſynners that ſynne deedly and lye therin comynly they ſuppoſe amyſſe of themſelfe / & fele bytyng in conſcyence that they go not in the ryght waye / but an heretyke ſuppoſeth that he doth well & techeth well / and yet no man ſo well. And ſoo weneth he that his waye is the ryght waye / and therfore feleth he no bytynge of conſcyence / ne no mekenes in his herte. And ſothly but yf god ſende

Puer. iiij.

hym mekenes of his mercy/ at the laſt ende he gooth to hell/and neuertheles yet weneth he to haue done well ⁊ to gete hym the blyſſe of heuen for his techynge.

¶ How pryde in ypocrytes is dredly ſynne. Ca.lix.

THe ypocryte alſo ſynneth dredly in pryde. He is an ypocryte that choſeth vayne Ioye of hymſelfe as yͤ reſt ⁊ yͤ full delyte of herte vpon this maner of wyſe whan a man doth many maner of good dedes bodyly ⁊ ghoſtly/ ⁊ than it is put to his mynde by ſuggeſtyon of the deuyll beholdynge of hymſelfe ⁊ of his good dedes/ how good/how holy he is/how worthy in mennes dome ⁊ how hygh in goddes ſyght aboue other men/he perceyueth this ſterynge ⁊ receyueth it wylfully for he weneth it be good ⁊ of god in as moche as it is ſothe for he doth theſe good dedes better than other men. And whan it is receyued thus by aſſent of his wyll as good there ryſeth of it a loue ⁊ a delyte in his hert of hymſelfe yͭ he ſo moche grace hath that it rauyſſheth his mynde out of all other thoughtes bothe ghoſtly ⁊ fleſſhely for yͤ tyme ⁊ ſetteth it in vayne Ioye of hȳſelfe as in a reſt of his herte. This rauyſſhynge in ghoſtly pryde is delectable/ ⁊ therfore he kepeth it holdeth it ⁊ nouryſſheth it as moche as he may for this loue ⁊ vayne delyte he prayeth ⁊ waketh/ he faſteth ⁊ wereth yͤ here/ ⁊ doth other afflyccyons/ ⁊ all this greueth hym but lytell. He loueth he thanketh god ſomtyme wͭ his mouth/ ⁊ ſomtyme wrȳgeth a tere out of his eye/ ⁊ than he thȳketh al ſafe ynough/ but ſothly all this is for loue of hymſelfe whiche he choſeth ⁊ receyueth as it were loue ⁊ Ioye in god/ ⁊ in yͭ is all the ſynne. He choſeth not ſynne wylfully as for ſynne/but he choſeth this delyte ⁊ Ioye that he feleth for god/as yͤ reſt of his ſoule the whiche is ſynne wouten dyſpleaſynge or agaynſtandyng of wyll. For he weneth it were a Ioye in god/ ⁊ it is

Job xx.

not ſo/⁊ therfore ſynneth he deedly. Job ſayth thus of an ypocryte (Gaudiū ypocrite ad inſtar pūcti. Si aſcēderit in celū ſuꝑbia eius: et caput eius nubes tetigerit: velut ſterquiliniū in fine ꝑdetur) The Joye of an ypocryte is no more than a poynt. For yf he ſtye vp in to heuen with reyſynge of hert/⁊ though his heed touche the ſkyes at the laſt ende he ſhal be caſten out as a dongue hepe. The Joye of an ypocryte is but a poynt/for yf ẏ he worſhyp hymſelfe neuer ſo moche/and Joye in hymſelfe neuer ſo moche all his lyfe tyme/⁊ depeynt hymſelfe with all his good dedes in ſyght ⁊ in louynge of the worlde/at ẏ laſt it is ryght nought but ſorowe ⁊ payne. But now ſayeſt thou that there are but fewe of them or elles none ẏ is ſo blynde that wolde holde ⁊ choſe vayne Joye in hymſelfe as for Joye in god. As to this I can not ſaye ne wyll not though I coude/but one thynge I tell ẏ that there are many ypocrytes/⁊ neuertheles they wene that they be none/⁊ that be many that drede themſelfe as ypocrytes ⁊ ſothly they are none/whiche is one ⁊ whiche is other god knoweth/⁊ none but he/Who ſo wyll mekely drede he ſhall not be begyled/⁊ who ſo weneth to be ſyker/he may lyghtly fall. For ſaynt Poule ſayth (Qui ſe exiſtimat aliqd eſſe cū nichil ſit: ipſi ſe ſeducit) who ſo weneth hymſelfe to be ought whan he is ryght nought/he begyleth hymſelfe.

Gal. vj.

¶ How ſterynges of pryde ⁊ vayne glory in good men be but venyall ſynnes. Ca. lx.

Neuertheles a man or a woman whiche diſpoſeth hym to lyue in contemplacyon/yf it be ſo that he forſake hymſelfe as in wyll/⁊ offre hym holy to god wt a full generall wyll that he wolde not ſynne in pryde wyttyngly/ne haue Joye in hymſelfe wylfully but onely in god yf he coude ⁊ myght. And after this full wyll offred to god he feleth many ſterynges of vaynglory/and dely teth in them for the tyme / for he perceyueth them not. ¶This lykynge is but venyall ſynne / & namely yf it be ſo that whan he cometh to hymſelfe he repreueth hymſelfe and agaynſtandeth this ſterynge with dyſpleaſynge of wyll & aſketh mercy & helpe of god. ¶Than yͤ lykyng whiche before was ſynne/our lorde of his mercy ſoone forgyueth it/& yet he ſhall haue mede for his good trauayle in the agaynſtandynge. And that is a curteſy of our lorde graũted to all thoſe whiche are ſpecyally his ſeruaũtes & mooſt homely of his courte/as are all thoſe yͭ for his loue forſake in a good true wyl al worldly & al fleſſhely ſynne & gyue them holy body & ſoule to his ſeruyce with theyr myght & theyr cũnyng. As do prỹcypally ankers encluſe & true relygyous folke/the whiche for yͤ loue of god & ſaluacyon of theyr ſoules entre in to ony relygyon approued by holy chirche. Or elles yf it be ſo yͭ they entre fyrſt for a worldly cauſe as for theyr bodyly ſuſtenaũce/or for ſome other ſuche/yf they repent them & turne it in to a ghoſtly cauſe as for yͤ ſeruyce of god. ¶These as longe as they kepe this wyll & purſue it as they may vpon theyr frayltе are true relygyous. Alſo what man or woman yͭ he be in what degre he be in holy chirche/preeſt/clerke/or lewde man/wydowe or mayden or wyfe yͭ wyll for yͤ loue of god & ſaluacyon of his ſoule forſake all yͤ worſhips & lykỹges of this worlde in this worlde in his hert truly & fully bytwene god & hym & all wylfull beſynes & erthly thynges to the bare nede/& offre his wyl entyerly for to be his ſeruaũt vpon his myght by deuout prayers & holy thoughtes/ with other good dedes yͭ he may do bodyly & ghoſtly/& kepeth his wyll hole to god ſtedfaſtly. All theſe are ſpecyally goddes ſeruaũtes in holy chirche/and for this good wyll & good purpoſe yͭ they haue of the gyfte of god they ſhall encreaſe in grace & in charite here lyuynge/&

they ſhall haue for this ſpecyall wyll a ſpecyall mede in the blyſſe of heuen before other choſen ſoules whiche offred not holy theyr wyll & theyr body to goddes ſeruyce/ neyther openly ne pryuely as they dyd. All theſe whiche I call goddes ſeruauntes & of his courte mooſt ſpecyall yf they by fraylte & by vncũnynge whan they fele ſuche ſterynges of vaynglory for the tyme delyte therin/ & perceyue it not/ for theyr reaſon & theyr wytte is letted by yͤ lykynge yͭ they fele that it may not ſe this ſteryng. They ſynne not deedly in this lykyng of vaynglory/ for yͤ wyll that they haue generally ſet in theyr hert before to pleaſe god/ & to forſake all maner of ſynne yf they knewe it kepeth them there in ſuche ſterynges & in all other yͭ come of fraylte yͭ they ſynne not deedly/ & ſhall kepe as longe as the groũde of yͤ wyll is kepte hole.

¶ How dyuers ſtates in holy chirche ſhall haue dyuers medes in heuen And of two ſpecyall medes in heuen. Ca.lxi.

And ouer this I ſaye more in conforte of the & all other hauynge the ſtate of anker encluſe/ & alſo by grace of god in conforte of them all that entre ony relygyon approued in holy chirche/ that all thoſe that by yͤ mercy of our lorde ſhall be ſafe/ they ſhall haue a ſpecyall mede & a ſynguler worſhyp in yͤ blyſſe of heuen for theyr ſtate of lyuynge before other ſoules that had not yͤ ſtate in holy chirche/ though they be neuer ſoo holy/ whiche worſhyp is better than all the worſhyp of this worlde without comparyſon. For yf thou myghteſt ſe what it were thou woldeſt not for the worſhyp of this worlde yf thou myghteſt haue it withouten ſynne chaũge yͤ ſtate eyther of an anker or of a relygyous/ ne leſe that ſynguler mede in the blyſſe of heuen/ whiche mede is called acſydentall mede. Neuertheles that other men myſtake not this that I ſaye/ therfore I ſhall ſaye it more openly

Thou ſhalte vnderſtande that there are two medes in yͤ blyſſe of heuen/ whiche our lord gyueth to choſen ſoules The one is ſouerayne ⁊ pryncypall / as is louynge and knowynge of hym after the meſure of charite gyuen of god to a ſoule lyuȳge in deedly fleſſhe. This mede is beſt and ſouerayne for it is god hymſelfe/ ⁊ it is comyn to all the ſoules yͭ ſhold be ſafe in what ſtate or degre yͭ they be lyuyng in holy chirche more or leſſe/ after the quantite ⁊ the mochenes of theyr charite in his lyfe what degre he be in. For he yͭ mooſt loueth god in true charite/ he ſhall haue mooſt mede in yͤ blyſſe of heuen / for he ſhall mooſt loue god ⁊ knowe hym/ ⁊ that is yͤ ſouerayne mede. And as for this mede it ſhall fall yͭ ſome maner of man or woman/ as a lorde or a lady/ knyght or ſquyer/ marchaunt or plowman/ or what degre he be in man or woman ſhall haue more mede thā ſome preeſt or frere/ monke/ chanon or anker incluſe. And why/ ſothly for he loueth god more in charite. An other mede there is/ yͭ is ſecūdary whiche our lorde gyueth for ſpecyall good dedes yͭ a man dothe wylfully ouer yͭ he is boūden to. Of thre dedes pryncypall doctours of holy chirche make mynde. Of martyrdome prechynge/ ⁊ manhode. These thre werkes as for an excellence in as moche as they paſſe al other ſhall haue ſpecyall mede whiche they call aureole/ ⁊ yͭ is not elles but a ſynguler worſhyp ⁊ ſpecyall token ordeyned of god in rewarde of yͤ ſpecyall dede before other men / that dyd not ſo ouer the ſouerayne mede of yͤ loue of god/ whiche is comyn to hym ⁊ to all other. Ryght ſo it is of all other ſpecyall good dedes/ yͤ whiche yf they be done ſothfaſtly are ſpecyally acceptable to yͤ ſyght of god/ ⁊ in yͤ dome of holy chirche they are excellent/ as are encloſynge of ankers done by the auctorite of holy chirche. Alſo entrynge in to ony relygyon approued/ ⁊ the ſtrayter yͭ the relygyon is the moꝛe excellent is the dede in yͤ dome of holy chirche.

¶ Alſo after theſe ⁊ benethe theſe yͤ takyng of the oꝛdꝛe of pꝛeeſthode eyther foꝛ cure of mennes ſoules/and foꝛ to myniſter yͤ ſacramentes of holy chirche. Oꝛ els foꝛ ſynguler deuocyon to pleaſe god ⁊ ꝓfyte theyꝛ euenchꝛyſten by the ſacrefyce of yͤ pꝛecyous body of our loꝛd Jeſu Chryſt. Sothly they are ſpecyall dedes ⁊ excellēt openly ſhewed in the dome of holy chirche/and in the ſyght of our loꝛde whan they are done ſothfaſtly foꝛ god they are excellent and they ſhall haue ſpecyal mede eche man in his degre in the blyſſe of heuen. ¶ The ſtate of a byſſhop ⁊ pꝛelate is aboue all theſe dedes as foꝛ this accydentall mede. ¶ That this is ſothe it ſemeth by holy wꝛyte where it ſayth to yͤ pꝛophete Danyell thus. (¶ Tu aūt vade ad tēpus p̄finitū et requieſces et ſtabis in ſoꝛte tua in fine dierū) ¶ This is thus moche to ſaye/the aūgell whan he had ſhewed to Danyel the pꝛeuytees of god he ſayd to hym thus. Go yͧ to yͤ reſt of thy bodyly deth/⁊ yͧ ſhalte ſtande in thy ſoꝛte as a pꝛophete at yͤ laſt daye. And ſothly as Danyel ſhall ſtande as a pꝛophete at yͤ laſt daye of dome/⁊ haue the woꝛſhyp ⁊ the excellence of a pꝛophete ouer yͤ ſouerayne bleſſed mede of loue ⁊ ſyght of god. Ryght ſo ſhalte thou ſtande as an anker in yͤ ſoꝛte/⁊ a relygyous in yͤ ſoꝛte of relygyon. And ſo of other excellēt dedes/⁊ haue a ſynguler woꝛſhyp paſſynge other men at the daye of dome.

Danielis.

¶ A ſhoꝛte ſterynge to mekenes and charite. Ca.lxiij.

NOw by theſe woꝛdes yͧ mayſt yf thou wylt byleue them/conceyue cōfoꝛte foꝛ thy degre of lyuyng/⁊ alſo mater of mekenes/foꝛ though it be ſo that yͧ ſhalte haue ſo moche mede ſpecyally foꝛ thy ſtate of lyuȳge yf yͧ be ſafe/neuertheles it may be yͭ there is many a wyfe ⁊ many a woꝛldly womā ſhall be nerer god than yͧ/⁊ moꝛe ſhall loue god/⁊ better knowe hȳ than yͧ ſhalt foꝛ all thy ſtate/ ⁊ that ought to be a ſhame for the / but yf yͧ obeye for to gete loue and charite as fully and as perfytly as a worldly man or woman/ for thou mayſt haue as moche charite of yͤ gyfte of god as he or ſhe hath that dwelleth ſtyll in worldly beſynes/ thou ſhalt haue as moche of the ſouerayne mede as he ſhall. And thou ſhalte ouer that for that ſtate whiche yͧ haſt taken haue a ſynguler mede and a worſhyp whiche he ſhall not haue. Than yf thou wylt do well meke thy ſelfe ⁊ forgete thy ſtate as it were ryght nought/ for it is ſoth by it ſelfe it is ryght nought And that thy deſyre be ⁊ thy beſynes for to deſtroye ſynnes/ ⁊ for to gete charite ⁊ mekenes ⁊ other ghoſtly vertues/ for therin lyeth all.

¶ How a man ſhall knowe how moche pryde is in hym. Ca.lxiij.

I Haue nygh forgoten this ymage/ but now wyl I turne agayne therto/ yf thou wylt wyte how moche pryde is therin/ thou mayſt yet aſſaye thy ſelfe thus loke now wyſely ⁊ flatter not thy ſelfe/ yf louynge/ prayſyng or worſhyppȳge/ or fleſſhely fauour of worldly men or of other be lykynge to thyn herte / ⁊ turne it to vayne gladnes ⁊ wyll payenge of thy ſelfe/ thȳke ſtylly in thyn hert that men ſholde prayſe thy lyfe/ reward thy ſpeche more than of other. And alſo on the cōtrary wyſe/ yf it be ſo that men repreue the/ ⁊ ſet the at nought/ holde yͤ but a fole or an ypocryte/ or yf they ſclaūder the/ or ſpeke euyl of the falſly / or in ony other waye that they dyſeaſe thē vnſkylfully. And therfore yͧ feleſt in thyn hert a greuous heuynes agaynſt them/ ⁊ a grete ryſynge in thyn herte with agaynſtandynge for to ſuffre ony ſhame or vylany in the ſyght of yͤ worlde. If it be thus wͭ the it is a token that there is moche pryde in this derke ymage/ ſeme yͧ neuer ſo holy in yͤ ſyght of men. For though theſe ſterynges be not but lytell ⁊ venyall / neuertheles they ſhewe well that there is moche pryde hyd in yͤ grou͂de of thyne herte / as the foxe dareth in his denne. Theſe ſterynges with many moo ſpryngen out of this ymage / ſo moche that thou mayſt vnnethes do ony good dede but it ſhall be medled with ſome pryde or vayne delyte in thy ſelfe. And ſo with thy pryde thou defouleſt all thy good dedes and makeſt them lothſom in yͤ ſyght of thy lorde / I ſaye not yͭ they are loſt / for they are medled with this pryde / but I ſaye that they are not ſo pleaſaunt to thy lorde as they ſholde be yf they were ſymple ⁊ truly roted in yͤ vertue of mekenes. And therfore yf thou wylt haue clennes of herte for to come to the loue of god / the behoueth not onely to flee yͤ reſt of thyn herte in vaynglory by wylfull aſſentynge to pryde / ⁊ alſo the recheles lykyng therin of thy fraylte yf it be agaynſt thy wyl. But alſo yͤ felyng of thy pryde yͧ ſhalte flee ⁊ eſchewe as moche as yͧ mayſt / but that thou mayſt not do but yf yͧ be full quycke ⁊ redy aboute yͤ kepynge of thyn herte / as I ſhall tell after.

¶ Of enuy ⁊ Ire ⁊ of theyr braunches / and how in ſtede of ſynne mannes perſone is ofte hated. Ca.lxiiij.

Turne this ymage vpſodowne / ⁊ loke well therin and thou ſhalt fynde two membres of enuy and Ire faſtened therto / with many dyuers braũches ſpryngynge out of them / the whiche do let loue ⁊ charite / the whiche thou ſholdeſt haue to thyne euenchryſten. The braunches of Ire ⁊ enuy are theſe. Hatred / euyll ſuſpecyon / fals ⁊ vnſkylfull demynge / melancoly / ryſynge of herte agaynſt them / deſpyſynge / ⁊ vnkyndnes / ⁊ backbytynge / and myſſayenge / vnſkylfull blamynge / myſlykynge / anguyſſhe ⁊ heuynes agaynſt them yͭ deſpyſe the / or ſpeke ony euyll of the or agaynſt the / a gladnes of theyr dyſeaſe / a felnes agaynſt ſynfull men ⁊ other that wyll not do as the thynketh they ſholde do / with grete deſyre of thyn herte vnder colour of charite ⁊ ryghtwyſenes that they were well punyſſhed ⁊ chaſtyſed for theyr ſynne. This ſterynge ſemeth good / neuertheles yf thou ranſake it well yͧ ſhalte fynde it more ſomtyme fleſſhely agaynſt yͤ perſone than ghoſtly agaynſt yͤ ſynne. Thou ſhalte loue the man be he neuer ſo ſynfull / ⁊ thou ſhalte hate the ſynne in eche man what he be. Many are begyled in this / for they ſet the bytter in ſtede of the ſwete / ⁊ taken derknes in the ſtede of lyght agaynſt yͤ prophete ſayenge (Ve vobis que dicitis malū bonū et bonū malū ponētes lucē tenebras et amarū dulce) Woo be to them that ſaye good is euyll ⁊ euyll is good / and ſet lyght as derknes / ⁊ bytter in ſtede of ſwete. Thus done all thoſe that whan they ſholde hate the ſynne of theyr euenchryſten ⁊ loue the perſone / they hate yͤ perſone in ſtede of the ſynne / ⁊ wene that they hate the ſynne / wherfore it is a crafte by it ſelfe who ſo coude do it well.

Eſaie v.

¶ That it is mayſtry to loue mennes perſones ⁊ wyſely to hate theyr ſynnes. Ca.lxv.

IT is no mayſtry to wake ⁊ faſt tyll thyn heed ake ne to renne to Rome ⁊ to Jeruſalem vpon thy bare fete / ne to goo aboute ⁊ preche / as yf yͧ woldeſt turne all men by thy prechynge / ne it is no mayſtry to make chirches ⁊ chapels / for to fede poore men ⁊ make hoſpytals. But it is as mayſtry a man to loue his euenchryſten in charite / ⁊ wyſely hate the ſynne of hym ⁊ loue the man / for though it be ſo yͭ all theſe dedes before ſayd are good in themſelfe / neuertheles they are comyn to good men ⁊ to bad / for eche man myght do them yf yͭ he wolde ⁊ had wherof. And for they do yͭ eche man may do I holde it no mayſtry / but to loue his euenchryſten in full charite and hate his ſynne / may no man do but onely good men whiche haue it of the gyft of god / ⁊ not of theyr trauayle / as

Rom. v.

ſaynt Poule ſayth (Charitas dei diffuſa eſt in coꝛdibus veſtris p ſpm̄ ſctm̄ qui dat⁹ eſt vobis) Loue ⁊ charite is ſhedde ⁊ ſpꝛedde in your hertes by yͤ holy ghoſt/ whiche is gyuen to you. And therfoꝛe it is moꝛe precyous ⁊ the moꝛe deyntye to come by. All other good dedes withouten this make not a man good ne worthy the blyſſe of heuen but this alone/ ⁊ onely this maketh a man good and all his good dedes medefull. All other gyftes of god ⁊ werkes of man are comyn to good and badde/ to choſen and to repꝛoued. But this gyfte of charite is onely of god ⁊ of choſen ſoules.

¶ That foꝛ the ſame dedes dyuers men ſhall haue dyuers medes. Ca.lxvj.

A Good man foꝛ the loue of god faſteth/ waketh/ goth on pylgrymage/ ⁊ foꝛſaketh all yͤ lykynges of the woꝛlde ſothfaſtly in his herte wouten feynyng/ he ſhal haue his mede in yͤ blyſſe of heuen. And an ypocryte foꝛ vaynglory of hymſelfe doth the ſame dedes/ ⁊ receyueth his mede here. Alſo a very pꝛecher of goddes woꝛde fulfylled of charyte and of mekenes ſent of god ⁊ of holy chirche receyued/ yf he pꝛeche ⁊ teche goddes woꝛde/ he ſhall haue a ſpecyall mede of god/ yͭ is the aureole foꝛ his pꝛechynge. An ypocryte oꝛ an heretyke yͭ hath no mekenes ne charite/ noꝛ are ſent of god noꝛ yet of holy chirche yf they pꝛeche they haue theyꝛ mede here. Alſo a good man in woꝛldly ſtate foꝛ loue of god maketh many chirches/ chapelles/ abbeys/ hoſpytals/ ⁊ doth many other good dedes of mercy/ he ſhal haue his mede in yͤ blyſſe of heuen/ not foꝛ the dede of it ſelfe/ but foꝛ yͤ good wyl ⁊ the charite yͭ he hath of yͤ gyfte of god to do tho good dedes. An other man foꝛ vanyte of hymſelfe ⁊ woꝛſhyp ⁊ pleaſyng of yͤ woꝛlde/ ⁊ foꝛ his owne name doth yͤ ſame good dedes ⁊ hath his mede here/ the cauſe is in all theſe that the one hath charite ⁊ the other none/ whiche is one and whiche is other our lorde knoweth/and none but he.

¶ That all mennes good dedes ſhall be approued that hath lykenes of good/ſaue ẏ open heretyke and the curſed man. Ca.lxvij.

AND therfore we ſholde loue ⁊ worſhyp all men in our hertes/approue/examyn ⁊ receyue all theyr dedes ẏ haue the lykenes of goodnes though ẏ doers in goddes ſyght be bad/ſaue of ẏ open heretyke ⁊ of ẏ open curſed man. Of theſe two ſpecially we ſhal flee ⁊ eſchewe the preſence of the comynge wͭ them/⁊ we ſhall reproue ⁊ refuſe theyr dedes/ſeme they neuer ſo good/as longe as they are rebell to god ⁊ holy chirche. As yf a worldly curſed mã make a chirche or fede poore men ẏ mayſt ſykerly holde it nought ⁊ deme it as it is. Alſo yf an open heretyke whiche is rebel to holy chirche preche ⁊ teche/though he conuerte a hondred thouſande ſoules/holde ẏ dede as to hymſelfe ryght nought. For theſe men are openly out of charite/wͭout whiche is all nought ẏ a man doth.

¶ That no good dede may make men ſafe wͭout charite and that charite fele they onely ẏ be meke. Ca.lxviij.

AND therfore it is a grete mayſtry a man to can loue his euenchryſten in charite. All this ſayenge may be openly proued by ẏ wordes of ſaynt Poule thus

j.Cor.xiij. (Si linguis hoim̄ loquar et angeloꝝ: charitatē non habuero/nichil ſum: et ſi habuero omnē fidē ita vt montes trãſferã: charitatē aũt nõ habeã/nichil ſũ: et ſi nouerim myſteria oia: et ſi diſtribuero oēs facultates meas in cibos pauperũ: et tradidero corp⁹ meũ igni vt ardeã: charitatē aũt nõ habuero nichil michi ꝑdeſt) Saynt Poule in prayſyng of charite ſayth thus. If I ſpeke ẏ lãguage of all men ⁊ of aũgelles alſo/yf I haue no charite I am ryght nought/⁊ yf I haue ſo grete fayth ẏ I may turne hylles ⁊ bere them away/⁊ I haue no charite I am ryght nought/ & alſo though I had al maner of knowlege of al preuytees/ wᵗout charite I am ryght nought/ & yf I gyue all yͭ I haue to poore men/ & my body to the fyre to be brent/ & I haue no charite it profyteth me nought. Here it ſemeth by ſaynt Poules wordes that a man may do all good dedes bodyly wᵗouten charite/ & yͭ charite is nought elles but for to loue god & his euenchryſten as hymſelfe. How ſhold than ony wretched caytyf lyuynge in erth what that he be haue delyte or truſt or ſykernes in hymſelfe for ought that he can or may do wᵗ all his bodyly myghtes or his kyndly reaſon/ ſyth all this is nought worth wᵗout loue & charite to his euenchryſten. And this charite may not be goten wᵗ werkynge of hymſelfe/ for it is a free gyft of god ſent in to a meke ſoule/ as ſaynt Poule ſayth/ Who than dare hardely ſaye that I haue charite/ or I am in charite. Sothly no man may ſaye it ſykerly/ but he that is perfytly & ſothfaſtly meke. Other men may trowe of themſelfe/ & hope that they be in charite by tokens. But he yͭ is perfytly meke feleth it/ & therfore myght he full ſykerly ſaye it. Thus meke was ſaynt Poule/ & therfore ſayd he thus hymſelfe (Quis ſeparabit nos a charitate dei. Tribulatio an anguſtia &c.) Who ſhall departe me fro yͤ charite of god. Trybulacyon or anguyſſhe &c. And he anſwereth hymſelfe & ſayth. There ſhall no creature put me fro yͤ charite of god whiche I haue in Chryſt Jeſu. Many men do dedes of charite & haue no charite as I haue ſayd. For to reproue a ſynner for his ſynne to his amendynge and in couenable tyme/ it is a dede of charite/ but to hate the ſynner in ſtede of the ſynne/ it is agaynſt charite/ he that is veryly meke can departe that one from that other/ and no man but he. For though a man had all morall vertues of all philoſophers he coude not do this/ he ſholde hate the ſynne in all other men

Rom. viij.

for he hateth it in hymſelfe / but he coude not loue yͤ man in charite for all his philoſophy. Alſo yf a man had knowynge of all clergy & of diuinite / & be not ſothfaſt meke he ſhall lyghtly erre & ſtomble & take yͤ one for the other. But mekenes is worthy to receyue a gyfte of god yͭ whiche may not be lerned by techynge of man / & therfore he that is meke can hate yͤ ſynne & truly loue the man. But now perauenture yͧ begynneſt to drede for yͭ I haue ſayd that charite may not be goten by no werke that yͧ mayſt do / how ſhalte yͧ than do. As to this I ſaye yͭ there is no thynge ſo harde to gete as charite / this is ſoth as within our [illegible]. And on yͤ contrary wyſe I ſaye yͭ there is no gyfte of god yͭ may ſo lyghtly be had as charite. For our lord gyueth no gyfte ſo frely ne ſo gladly ne ſo comynly as he doth charite. How ſhalte yͧ than haue it ſayſt yͧ / be meke & lowe in ſpiryte & thou ſhalt haue it. And what is lyghter to do than to be meke / ſothly no thynge. Than ſemeth it yͭ there is no thynge yͭ ſo lyghtly may be had as charite / & therfore yͧ nedeth to be moche adrad / be meke & haue it. This ſayd James thapoſtle (De⁹ ſupbis reſiſtit: humilibus aūt dat graciā) Our lorde agaynſtandeth proude men / but to meke men he gyueth grace / whiche grace is properly his charite / for after the meſure of thy mekenes ſo ſhalt yͧ haue charite / yf yͧ haue mekenes imperfytly onely in wyll / & not in affeccyon / than ſhalt yͧ haue imperfyte charite / this is good / for it ſuffyſeth to Psal. ſaluacyon as Dauid ſayth (Imperfectū meū viderūt ocu li tui) Lorde wͭ thyne eyen of mercy yͧ ſeeſt myne imperfeccyon. But yf yͧ haue mekenes perfytly than ſhalt thou haue perfyte charite / & that is better / the other behoueth us nedely to haue yf we wyll be ſafe / & this ſholde we deſyre. Than yf yͧ aſke me who is perfytly meke / yͧ ſhalt no more haue of me of mekenes at this tyme but this. He is meke that ſothfaſtly knoweth hymſelfe as he is.

¶ How a man ſhall knowe how moche wrathe & enuy is hydde in the grounde of his herte. Ca.lxix.

NOw turne yet agayne to this ymage yf ẏ wylte aſſay how moche Ire & enuy is hyd in thyn herte that thou feleſt not. Loke well & beholde thyſelfe wyſely whan ſuche ſterynges of Ire & enuy agaynſt thyn euen chryſten ſprynge out of thyn hert/ the more ſtered that ẏ arte by melancoly bytter or wycked wyll agaynſt hym/ the more is thyn ymage in the/ for the more ẏ grutcheſt by impacyence eyther agaynſt god for ony trybulacyon or ſekenes or other bodyly dyſeaſe ſent of god/ or agaynſt thyn euenchryſten for ought ẏ he doth agaynſt the/ the leſſe is ẏ ymage of Jeſu reformed in the. I ſaye not ẏ ſuche grutchynges or fleſſhely angrynes are deedly ſynnes but I ſaye that they let ẏ clennes of herte & peas of conſcyence that ẏ mayſt not haue ẏ full charite by ẏ whiche thou ſholdeſt come to lyfe cõtemplatyf. For ẏ ende is the purpoſe of al my ſayenge/ that ẏ ſholdeſt not onely clenſe thyn herte fro deedly ſynnes/ but alſo fro venyall as moche as thou mayſt. And that the grõũde of ſynne myght by grace of Jeſu Chryſt ſomwhat be ſlaked in the.

¶ By what tokens thou ſhalte knowe yf ẏ loueſt thyn enemy/ & what enſample thou ſhalt take of Chryſt for to loue hym. Ca.lxx.

HOr though it be ſo that ẏ feleſt none euyl agaynſt thyn euenchryſten for a tyme/ yet art ẏ not ſyker that ẏ grõũde of Ire is quenched in the/ ne yet art ẏ not lorde of the vertus of charite. For ſuffre hym to touche ẏ a lytell by angre or a ſhrewde worde/ & ẏ ſhalt fele anone yf thyn herte be yet made hole by fulnes of charite. The more ẏ arte ſtered & euyll wylled agaynſt ẏ perſone/ the ferther arte ẏ fro charite. And yf ẏ be not ſtered agaynſt

the perſone/neyther by angry chere outwarde/ne by no
preuy hate in thy herte for to deſpyſe ⁊ deme hym / or to
ſet hym at nought/but yͤ more ſhame or vylany he doth
to the in worde or in dede/ the more pyte ⁊ compaſſyon yͧ
haſt of hym/as yͧ woldeſt haue of a man that were out of
his mynde/⁊ the thynketh thou canſt not fynde in thyn
hert to hate hym/for loue is ſo good in hy̅ſelfe/but praye
for hym ⁊ helpe hym/⁊ deſyrynge his amendynge / not
onely with thy mouth as ypocrytes can do/but w̄ affec-
cyon of loue in thyn hert/than haſt thou perfyte charite
to thyn euenchryſten. ¶This charite had ſaynt Steuen
perfytly whan he prayed for them yͭ ſtoned hym to deth/
this charite cou̅ſeyled Chryſt to thoſe yͭ wold be his per-
math. fyte folowers whan he ſayd thus (Diligite inimicos ve-
v. ſtros be̅facite his q̄ oderu̅t vos ⁊c.) Loue your enemyes
and do good to them yͭ hate you/praye for them yͭ purſue
you. And therfore yf yͧ wylt folowe Chryſt be lyke to hym
in this crafte. Lerne to loue thyn enemyes ⁊ ſynful men
for all theſe are thyn euenchryſten. Loke ⁊ bethynke the
how Chryſt loued Iudas whiche was bothe his dedly
enemy ⁊ a ſynfull caytyf/how godly Chryſt was to hym
how benigne/how curteys/⁊ how lowly to hym that he
knewe damnable/⁊ neuertheles he chaſe hym to his a-
poſtle/⁊ ſente hym to preche w̄ other apoſtles / he gaue
hym power to werke myracles/ he ſhewed yͤ ſame good
chere to hy̅ in worde ⁊ in dede as he dyd to other apoſtles
He waſſhed his fete ⁊ fedde hym w̄ his precyous body/⁊
preched hym as he dyd other apoſtles / he bewrayed hy̅
not openly for it was preuy/ne myſſayd hy̅ not/ne deſpy-
ſed hym not/ne ſpake neuer euyll of hy̅/⁊ yet though he
had done he had ſayd but ſoth/ ⁊ ouermore wha̅ Iudas
toke hym/he kyſſed hym ⁊ called hym his frende/al this
charite ſhewed Chryſt to Iudas yͤ whiche he knewe for

dampnable/in no maner feynynge ne flaterynge but in the ſothfaſtnes of good loue and clene charite/foꝛ though it were ſoth ẏ Judas was not woꝛthy to haue had ony gyft of god oꝛ ony ſygne of loue foꝛ his wyckednes/neuertheles it was woꝛthy & ſkylfull ẏ our loꝛd ſhold ſhewe as he is/he is loue & goodnes to al his creatures as he was to Judas. I ſaye not ẏ he hym loued foꝛ his ſynne/ne he loued hym not foꝛ his choſen as he loued Peter/but loued hym in as moche as he was his creature/& ſhewed hym tokēs of loue yf he wold haue be amēded therby. Folowe after ſomwhat of ẏ mayſt/foꝛ though ẏ art in a hous wͭ thy body/neuertheles in thy herte where ẏ ſtede of loue is ẏ mayſt haue parte of ſuche loue to thyn euenchꝛyſtē as I ſpeke of/who ſo weneth hymſelfe to be a perfyte louer & folower of chꝛyſtes techyng in his lyuyng as ſome mā weneth ẏ he is/in as moche as he pꝛecheth & techeth & is pooꝛe of woꝛldly good as chꝛyſt was/& can not folow chꝛyſt in this loue & charite to loue his euenchꝛyſtē/eche man good & bad frendes & foos wͭout feynȳge/flateryng & deſpyſyng in herte agaynſt ẏ man/angrynes/malycyous repꝛeuyng/ſothfaſtly he begyleth hymſelfe/ẏ nerer he weneth to be/ẏ ferder he is. Foꝛ chꝛyſt ſayd to them ẏ wolde be his dyſcyples thus (Hoc eſt ꝑceptū meū vt diligatis inuicē ſicut dilexi vos) This is my byddynge ẏ ye ſholde loue togyder as I haue loued you. Foꝛ yf ye loue as I haue loued/than are ye my dyſcyples. But now ẏ ſayſt/how ſhalt ẏ loue hym ẏ is badde as well as he ẏ is good. As to this I ſaye thus/that thou ſhalt loue bothe good & badde in charite/but not foꝛ the ſame cauſe as I ſhall tell how. Thou ſhalte loue thyne euenchꝛyſten as thyſelfe. Now ẏ ſhalte loue thyſelfe onely in god oꝛ elles foꝛ god/in god ẏ loueſt thyſelfe whan thou art ryghtfull by grace and vertuous/and loueſt not thyſelfe but onely

Johā. xv.

for yͤ rightwyſnes & vertues yͭ god gyueth yͤ/than loueſt thou thyſelfe in god/for yͧ loueſt not thyſelfe but god. Alſo for god yͧ loueſt thyſelfe/as yf yͧ were in deedly ſynne & woldeſt be made ryghtful & vertuous/than loueſt yͧ thy ſelfe not as yͧ arte/for yͧ art vnryghtfull but as yͧ woldeſt be. Ryght ſo ſhalte yͧ loue thyn euenchryſten/ yf they be good & ryghtfull/thou ſhalt loue them by charite in god onely for they be good & ryghtfull/for than loueſt yͧ god in them as goodnes & ryghtwyſnes/more than yf they be badde in deedly ſynne/as thyn enemyes yͭ hate the or other/of the whiche yͧ haſt full euydence that are not in grace/yet ſhalte thou loue them/not as they are/nor as good men & ryghtful men/for they are badde & vnryghtfull/but yͧ ſhalt loue them for god yͭ they might be good & ryghtfull/& ſo ſhalt yͧ no thȳge hate in them but yͤ thȳge that is cōtrary to ryghtwyſnes/& that is ſynne/this is as I vnderſtande yͤ techyng of ſaynt Auſtyn to departe the loue of the man fro the hate of the ſynne/& the loue of thyne euenchryſten. He that is meke or wolde ſothfaſtly be meke can loue thus his euenchryſten/& none but he.

¶ How a man ſhall knowe how moche couetyſe is hydde in his herte. Ca.lxxi.

Lyfte well vp this ymage & loke well aboute/& yͧ ſhalte mowe ſe couetyſe & loue of erthly thynges occupy a grete party of this ymage/though it ſeme lytell. Thou haſt forſaken rycheſſe & moche honour of this worlde/& arte ſparde in a dongeon/but haſt yͧ forſaken clenly yͤ loue of this. I hope not yet/it is leſſe mayſtry to forſake worldly good/than to forſake yͤ loue of it. Peraduenture yͧ haſt not forſaken thy couetyſe/but thou haſt chaūged it fro grete thynges in to ſmall/as fro a pounde to a peny/and fro a ſyluer pece to a dyſſhe of a halpeny. This is a ſymple chaūge/thou arte no good marchaūt.

Theſe enſamples are chyldyſſhe/neuertheles they betoken moꝛe/yf yͧ truſt not me aſſay thyſelfe/yf yͧ haue loue ⁊ delyte in the hauynge ⁊ holdyng of ony thynge that yͧ haſt ſuche as it is/wͭ the whiche loue yͧ fedeſt thyn herte foꝛ a tyme. Oꝛ yf yͧ haue deſyꝛe to haue ſome thy̅ge that thou haſt not/wͭ whiche deſyꝛe thyn hert is trauayled ⁊ troubled by vnſkylfull beſynes yͭ the clene deſyꝛe of vertue ⁊ of god may not reſt therin/this is a toke̅ yͭ there is couetyſe in this ymage. And yf yͧ wylte aſſay better/loke yf ony thynge that yͧ haſt be take̅ away fro yͤ by mayſtry oꝛ by boꝛowynge/oꝛ otherwyſe/⁊ thou mayſt not gete it agayne/⁊ foꝛ that yͧ arte dyſeaſed/angred ⁊ troubled in thyn herte/bothe foꝛ yͧ wanteſt yͤ thynge that yͧ woldeſt haue ⁊ mayſt not haue it/⁊ alſo agaynſt hym that hath it yͧ arte ſtered to ſtryue ⁊ chyde wͭ hym foꝛ he myght reſtoꝛe it agayne and wyll not/this is a token that yͧ loueſt woꝛldly goodes. Foꝛ thus do woꝛldly men/whan theyꝛ good ⁊ theyꝛ rycheſſe is take̅ fro them they are heuy ſoꝛy ⁊ angry ⁊ ſtryue agaynſt them yͭ haue it openly by woꝛde ⁊ dede/but yͧ dooſt al this in thyn hert pꝛeuyly where god ſeeth it/⁊ yet yͧ arte in moꝛe defaute than a woꝛldly man/foꝛ yͧ haſt foꝛſake̅ in lykenes yͤ loue of woꝛldly thynges. But a woꝛldly ma̅ hath not done ſo/⁊ therfoꝛe he is excuſed though he ſtryue ⁊ purſue foꝛ his goodes by lawfull wayes to haue them agayne. But now ſayſt yͧ that yͤ behoueth to haue thy neceſſaryes of ſuche thynges as longen to yͤ as well as a woꝛldly man. I grau̅t well therto/but yͧ ſhold not loue it foꝛ it ſelfe/ne lykynge haue in yͤ holdynge ⁊ kepynge/ne ſoꝛowe ne heuyneſſe fele in yͤ leſynge oꝛ in yͤ withdꝛawynge of it. Foꝛ as ſaynt Gregoꝛy ſayth. As moche ſoꝛowe as yͧ haſt in leſynge of a thynge ſo moche loue haddeſt yͧ in yͤ kepynge/⁊ therfoꝛe yf thyn herte were made hole/⁊ yͧ haddeſt ſothfaſtly felte deſyꝛe

Greg.

of ghoſtly thynges / ⁊ had therwithall a ſyght of yͤ leeſt ghoſtly thynge that is / all the loue ⁊ the lykynge of ony erthly thynge thou ſholdeſt ſet it at nought / it ſholde not cleue vpon the. For to loue ⁊ to haue more than yͤ nedeth ſkylfully onely for luſt ⁊ lykynge it is a defaute. Alſo for to ſet thy loue vpon that thynge that yͤ nedeth for it ſelfe it is a defaute / but not ſo grete. But to haue ⁊ vſe that thynge yͭ the nedeth without loue of it more than kynde or nede aſketh / wͭout whiche yͤ thynge may not be vſed / it is no defaute. Sothly in this poynt as I trowe many that haue yͤ ſtate ⁊ the lykenes of pouerte are moche letted ⁊ hyndred fro the loue of god / I accuſe no man / ne no ſtate repreue / for in eche eſtate ſome are good ⁊ ſome are other. But one thynge I ſaye to euery man or woman yͭ hath taken yͤ ſtate of wylfull pouerte whether he be relygyous or ſeculer / or what degre he be in / as longe as his loue ⁊ his affeccyon is boũden ⁊ faſtened / and as it were glewed with the loue of ony erthly thynge that he hath or wolde haue / he may not haue ne fele ſothfaſtly yͤ clene loue ⁊ the clere ſyght of ghoſtly thynges. For ſaynt Auſtyn ſayth to our lord thus. Aug. Lord he loueth the but lytell that loueth ony thynge wͭ the / that he loueth not for the. For the more loue ⁊ couetyſe of ony erthly thȳge is with the / the leſſe is the loue of god in thyn herte. For though it be ſo that this loue of erthly thynge putteth them not out of charite / but yf it be ſo moche that it ſtrangleth the loue of god ⁊ theyr euen chryſtē / ſothly it hyndreth them and letteth them fro yͤ feruour of charite / ⁊ fro that ſpecyall mede whiche they ſhold haue in the blyſſe of heuen for perfyte pouerte / ⁊ that is a grete loſſe yf they myght ſe it. For who ſo myght knowe ghoſtly mede how good / how precyous / ⁊ how worthy it is / for it is euer laſtyng / he wolde not for yͤ loue of all erthly Joye or fauour of all erthly thynges yf he myght haue it without ſynne lette ne leue yͤ leeſt mede of yͤ blyſſe of heuen whiche he myght haue yf that he wolde. I ſpeke ferder than I do. But I praye the do thus as I ſaye by the grace of god yf thou mayſt/or ony other man who ſo wyll. For yͭ were a conforte to my herte that yf I may not haue it in myſelfe as I ſaye/that I myght haue it in the/or in ony other creature whiche hath receyued more plente of his grace thā I. But ſe now than ſyth couetyſe in the naked grounde letteth a man or a woman ſo moche fro the ghoſtly felynge of the loue of god. How moche more than it letteth ⁊ combreth worldly men ⁊ women the whiche by all theyr wyttes ⁊ bodyly beſynes nyght ⁊ daye ſtudy ⁊ trauayle how they myght gete rycheſſe ⁊ plente of worldly good/they can none other delyte haue but in worldly thynges ne they wyll not/for they ſerche it not. I ſaye no more of them at this tyme/for in this wrytynge I ſpeke not to them. But this I ſaye/yf they myght ſe and wolde ſe what they do/they ſholde not do ſo.

¶ How a man ſhall knowe whan he ſynneth not in etynge and drynkynge/and whan he ſynneth venyally/and whan deedly. Ca.lxxij.

YEt mayſt thou ſe more in this ymage though it be derke/⁊ that is fleſſhely loue to thy ſelfe/in glotony exceſſe ⁊ lechery/theſe fleſſhely lykynges maketh a man full beeſtly ⁊ ferre fro yͤ inly ſauour of yͤ loue of god/⁊ fro the clere ſyght of ghoſtly thynges. But now ſayſt thou that it behoueth nedeles to ete and is no ſynne drynke ⁊ ſlepe/⁊ that mayſt yͧ not do without lykynge/therfore yͤ thȳketh thus. As to this I ſay/yͭ yf yͧ kepe in etyng or in drynkyng ⁊ in other nedefull thȳges of thy body meſure in thy nede/⁊ thou receyue no more lykynge than kynde aſketh/⁊ all this yͧ dooſt for ghoſtly delyte whiche thou

feleſt in thy ſoule. I graūt yͤ for ſoth that yͧ than ſynneſt
not therin/ for thā canſt yͧ wel ete ⁊ ſlepe. Sothly ⁊ wͭout
doubte I am ferre fro yͤ knowlege/ ⁊ ferder fro the werkynge.
For to ete I haue by kynde/ but to can ete I may
not but by the grace of god. Saynt Poule had by grace
Phil. this cūnynge as he ſayth hymſelfe thus (Ubiqꝫ et in oībus
iiii. inſtitutꝰ ſum: ſcio ſatiari et eſurire: habūdare et penuriā
pati: oīa poſſū in eo q̄ me cōfortat) I am enformed
⁊ knowe in all thynges/ for I can hunger ⁊ I can ete/ I
can wͭ plente ⁊ I can wͭ pouerte/ I may all in hym that
Aug. ſtrengtheth me. Saynt Auſtyn ſayd to our lorde thus.
Lorde yͧ haſt teched me yͭ I ſholde take mete as a medycyne.
Hunger is a ſekenes of kynde/ ⁊ mete is a medycyn
therto. Therfore yͤ lykyng yͭ cometh wal in as moche as
it is kyndly ⁊ nedefull/ it is no ſynne/ but whā it paſſeth
in to luſt ⁊ wylfull lykynge/ than it is ſynne/ ⁊ therfore
therin lyeth al yͤ mayſtry to can departe wyſely nede fro
luſt ⁊ wylfull lykynge/ they are ſo knyt togyder yͭ the one
cometh wͭ the other/ ſo yͭ it is harde to receyue yͤ one as yͤ
nede ⁊ repreue yͤ other as wylful luſt/ whiche oft cometh
vnder colour of nede. Neuertheles ſyth it is ſo yͭ nede is yͤ
groūde of this/ ⁊ yͭ nede is no ſynne/ for be a mā neuer ſo
holy hym behoueth to ete ⁊ drȳke ⁊ ſlepe/ therfore yͤ luſt
⁊ the lykynge yͭ cometh vnder yͤ colour of this ⁊ paſſeth
this nede is yͤ leſſe ſynne. For a man ſynneth not deedly
comynly in glotony/ but yf he be encombred with other
deedly ſynnes before done/ thā may he yͤ lyghtlyer ſynne
deedly in this. For it is ſoth he that choſeth luſt ⁊ lykyng
of his fleſſhe ⁊ delyteth in welfare of mete or drynke/ as
full reſt of his herte that he wolde neuer haue other lyfe
ne other blyſſe/ but lyue euer in ſuche luſtes of his fleſſhe
yf he myght/ it is no doubte but that he ſynneth deedly/
for he loueth his fleſſhe more than god. But he that lyeth

in deedly ſynne of pryde or enuy / or ſuche other he is ſo blynded by the deuyll that for yͤ tyme he hath no power of his free wyll/⁊ therfore he may not well agaynſtande fleſſhely lykynges whan they come / but falleth downe wylfully to them as a beeſt doth to a caryon. And in as moche as he hath no generall wyll before to god pryncypally bycauſe yͭ he is in deedly ſynne/ therfore the luſt of glotony yͭ whiche he falleth in lyghtly is to hym deedly ſynne/for he maketh none agaynſtādyng general ne ſpecyal. But an other man or woman whiche in grace ⁊ charite hath alwaye a good generall wyll to god in his ſoule whether he ſlepe or wake/ete or drynke/ or what good dede that he doth / ſo that it be not euyll in it ſelfe/by the whiche wyll ⁊ deſyre choſeth god aboue all thȳge/⁊ hath leuer forbere all thynge of yͤ worlde than wrath his god for loue of hym/this wyll though it be but generall it is of ſo grete vertue by yͤ grace of our lorde Jeſu/that yf he fall by fraylte in luſt ⁊ in lykynge of mete ⁊ drynke/ or of ſuche other ſekenes/eyther by exceſſe of to moche etynge or to gredily or to luſtly ⁊ delicatly/or to ſoone in vntyme it ſaueth hym ⁊ kepeth hym fro deedly ſynne. And this is ſoth as longe as he is in charite by other dedes/ ⁊ kepeth his generall wyl to all that he doth/⁊ namely yf he knowe amonge his owne wretchednes ⁊ crye after mercy/⁊ be in purpoſe ſpecyally to agaynſtande ſuche fleſſhely luſtes/for our lord is good ⁊ mercyfull/⁊ theſe venyal ſynnes of glotony he forgyueth full ſoone to a meke ſoule for the ſterynge ⁊ the lykynge of glotony in as moche as they are hardeſt to flee bycauſe of nede of yͤ bodyly kynde amōge all other ſynnes are mooſt excuſable ⁊ leeſt perylous. And therfore yᵘ ſhalt not ryſe agaynſt the groūde of this ſynne as yᵘ ſhalt agaynſt all ſynnes/ for yͤ groūde of this ſynne is onely nede/whiche may not be eſcaped but yf thou wylte do worſe as ſlee that nede as many foles done whiche ſholde ſlee the thefe ⁊ ſpare yͤ true man / that is to ſaye / they ſholde ſlee vnſkylfull luſt and the wylfull lykynge / ⁊ ſpare ⁊ kepe yͤ bodyly kynde / ⁊ they do not ſo. But agaynſt all other ſynnes yͧ ſhalt aryſe for to deſtroye not onely deedly ſynnes and the grete venyals / but alſo agaynſt yͤ groūde of them as moche as thou mayſt. Se by this ſkyll / thou mayſt not lyue without mete ⁊ drȳke but thou mayſt lyue without lechery yf thou wylte / and neuer the better. And therfore thou ſhalte not ſlee onely the dede of it whiche is deedly ſynne / but alſo wylfull lykynge of it in thyn herte withouten dede / whiche is venyall ſynne / ⁊ ſomtyme it is deedly / but alſo thou ſhalte trauayle agaynſt yͤ grounde of it to deſtroye the felynge and the ryſynge of fleſſhely ſterynges.

¶ How the groūde of lechery ſholde be deſtroyed with ghoſtly trauayle and with bodyly. Ca.lxxiij.

But this trauayle agaynſt the grounde of lechery ſhall be ghoſtly / as by prayers ⁊ ghoſtly vertues and not by bodyly penaūce. For wyte yͧ well that yf thou faſt ⁊ wake ⁊ ſcourge thyſelfe / ⁊ do all yͭ thou canſt / thou ſhalte neuer haue yͤ clennes ⁊ the chaſtite wͭout the gyft of god and the grace of mekenes. Thou ſholdeſt ſooner ſlee thyſelfe than thou ſholdeſt ſlee fleſſhely ſterynges ⁊ felynges of luſt and lechery eyther in thyn hert or in thy fleſſhe by ony bodyly penaunce / but by the grace of Jeſu in a meke ſoule the groūde may be moche ſtopped and deſtroyed / ⁊ the ſprynge may be moche dryed / and that is very chaſtyte in body and in ſoule. On the ſame maner may it be ſayd of pryde and of couetyſe / and of ſuche other / for thou myght lyue yf thou were not proude ne coueytous / and therfore thou ſhalte deſtroye all the felynges of them as moche as thou mayſt. But in glotony thou ſhalte aryſe and ſmyte awaye the vnſkylfull ſterynges / and ſaue the grounde hole.

¶ That a man ſholde be beſy to put awaye all ſterynges of ſynne / but more beſy of ghooſtly ſynnes than of bodyly. Ca.lxxiiij.

AND therfore he that ryſeth agaynſt ẏ felynge of fleſſhely lykyng in mete ⁊ drynke more fully and more ſharply than of pryde or coueytyſe / whiche for they ſeme fayrer not lyghtly reproued / or of enuy / or of lechery / I ſaye that he is halfe blynde / for he ſeeth not yet n[illegible] ghoſtly vnclennes / as of pryde and enuy how foule it is in goddes ſyght / I hope yf a man myght ſe with his eye ghoſtly how foule pryde ⁊ coueytyſe are in ẏ ſyght of god and how contrary to hym / he ſholde more loth a ſteryng of pryde ⁊ the vayne lykyng of it / ⁊ alſo he ſholde ẏ more angre ⁊ ryſe agaynſt the euyll wyll of enuy or Ire to his euen chryſten than many a ſterynge or lykynge eyther of glotony or of lechery. Neuertheles all men wenynge not ſo / for comynly men more eſchewe for to fele a ſterynge of fleſſhely ſynne / ⁊ haue for it more ſorowe ⁊ heuynes than for ẏ grete lykynges in vaynglory or in other ghoſtly ſynnes. But they are not wyſe / for yf they wyll vnderſtande holy wryte ⁊ as doctours ſaye therof / they ſholde fynde as I ſaye / whiche I ne may ne wyll reherſe now I wyll not excuſe them that in lykynges of glotony and lechery that they ſynne not. For I wote well that all the lyſtes of them are ſynne more or leſſe after the meſure of the luſt of the ſynne ⁊ other lykynges with wylfull circũſtaũces. But I wolde that thou knewe and charged all lyke ſynnes as it is / more the more / as are ghoſtly ſynnes / leſſe the leſſe / as are fleſſhely ſynnes. And yet ſhalte thou neuertheles hate and flee all bothe bodyly and ghoſtly vpon thy myght. For wyte thou well that fleſſhely deſyres ⁊ vnſkylfull lykynges in mete ⁊ drȳke/ or ony lykynges yͭ longeth to yͤ body paſſyng reaſonable nede/though they be not alwaye grete ſynnes to hym yͭ is in charite/neuertheles to a ſoule that deſyreth clennes and ghoſtly felynge of god they are full heuy/paynfull ⁊ bytter/⁊ gretly to be eſchewed. For the ſpiryte may not fele his kyndly ſauoure within tyll the fleſſhe haue loſt his beeſtly ſauour without.

¶ That hunger and other bodyly paynes letteth moche ghoſtly werkynge. Ca.lxxv.

AND therfore yf yͧ wylte come to clennes of herte the behoueth to agaynſtande vnſkylfull ſterynges of fleſſhely deſyres/but agaynſt the groūde yͧ ſhalte not ryſe/as I haue ſayd before. For the grounde of it is nede/as kyndly hunger whiche thou ſhalt not delynges fele and tende therto in tyme/⁊ helpe thyſelfe agaynſt it by medycyn of mete/as thou woldeſt helpe thyſelfe reaſonably agaȳſt a bodyly ſekenes/that thou myght more frely ſerue god bothe bodyly and ghoſtly. For wyte thou well what man or woman that ſhall be occupyed ghoſtly in thoughtes/vnſkylfull payne or hunger wylfully taken/or bodyly ſekenes in the ſtomacke/or in the heed/or in ony other partye of the body/for defaute of good rulynge of hymſelfe/by to moche faſtynge/or by ony other wyſe/ſhall moche lette the ſpiryte/⁊ moche hynder hym fro the knowlege ⁊ beholdynge of ghoſtly thynges/but yf he haue the more grace. For though it be ſo that bodyly payne/eyther of penaunce or of ſekenes/or elles bodyly occupacyon ſomtyme letteth not the feruoure of loue to god in deuocyon/but ofte encreaceth it. Neuertheles I hope that it letteth the feruour of loue in contemplacyon/the whiche may not be had ne feled ſadly/but in reſt of body and ſoule.

¶ What remedy a man ſhall vſe agaynſt defaute made in etynge or drynkynge. Ca.lxxvj.

Therfore do thou ſkylfully that longeth to the/ ⁊ kepe thy bodyly kynde vpon reaſon/ ⁊ ſuffre god than to ſende what he wyl hele or ſekenes/ take it gladly ⁊ grutche not agaynſt god wylfully/ do thou as I ſaye take thy mete as it cometh/ and ordeyne for it yf nede be vpon reaſon/ and take it gladly as for nede. But be well ware of luſt that cometh with nede/ eſchewe to moche as well as to lytell. And ſo whan thou haſt done/ than it cometh to thy mynde yͤ bytynge of conſcyence that thou haſt eten to moche/ ⁊ ſo than begynneſt for to tary the/ ⁊ drawe to ouermoche bytternes. Lyfte vp the deſyre of thyne herte to thy good lorde Jeſu/ and knowe thy ſelfe for a wretche and a beeſt/ ⁊ aſke hym forgyuenes/ and ſaye that thou wylte amende it/ and truſt of forgyuenes Leue of than and tary no lenger withall/ ne ſtryue not moche as thou woldeſt deſtroye it vtterly. For it is not worth for to do ſo/ thou ſhalte neuer brynge it ſo aboute/ but redyly ordeyne the to ſome other occupacyon bodyly or ghoſtly/ after thou feleſt yͤ dyſpoſed that thou myghteſt more profyte in other vertues/ as mekenes ⁊ charite For wyte thou well he that hath his deſyre ⁊ in his trauayle none other rewarde to none other thynge but to mekenes and charite/ aye cryenge after them how he myght haue them/ he ſhall in that deſyre werkynge folowe ⁊ after profyte and waxe in all other vertues/ as in chaſtyte/ abſtynence/ ⁊ ſuche other yf he haue but lytell rewarde in them in a yere more than he ſhold withouten this deſyre profyte in ſeuen/ yf he ſtryue with glotony/ lechery ⁊ ſuche other contynually ⁊ bete hymſelfe wͭ ſcourges eche daye fro morowe to euenſonge tyme.

¶ That thrugh beſy deſyre ⁊ trauayle for mekenes

and charite a man cometh ſoner vnto other vertues than by trauayle in themſelfe. Ca.lxxvij.

GEte to the than mekenes ⁊ charite. And yf thou wylte trauayle ⁊ ſwynke beſyly for to haue them thou ſhalte haue ynough for to do in getynge of them/⁊ yf thou mayſt gete them/they ſhal rule the ⁊ meſure the full pryuely how thou ſhalt ete/⁊ how thou ſhalt drynke and ſocour all thy bodyly nede yͭ there ſhall no man wyte it but yf thou wylte/⁊ that ſhall be in no perplexite ne in Ire/ne in anguyſſhenes ⁊ heuynes/ne in luſtes/ne in lykynges / but in peas of glad cōſcyence with a ſadde reſtfulnes. I ſpeke farder than I thought to haue ſpoken in this mater/ but neuertheles do yf yͧ mayſt as I ſaye/⁊ I hope god ſhal make al wel. By this that I haue ſayd mayſt thou ſomdele ſe in this ymage of ſynne how moche it letteth the. The goſpel ſayth how Abraham ſpake to the ryche man that was buryed in hell on this wyſe. (Chaos magnū inter nos et vos firmatū eſt vt hij q̄ volūt trāſire ad vos nō poſſunt nec huc tranſmeare) There is a grete cauſe/that is to ſaye/a thycke derknes bytwene vs ⁊ the that we may not come to the/ne thou to vs. This derke ymage in thy ſoule ⁊ myn alſo may be called a grete cauſe/that is grete derknes/for it letteth vs that we may not come to Abraham whiche is Ieſu / ⁊ it letteth hym that he wyll not come to vs.

¶ Of the derknes of the ymage of ſynne / and what cometh in by the wyndowes therof. Ca.lxxviij.

LIfte vp the lanterne and ſe in this ymage fyue wyndowes/ by the whiche ſynne cometh in thy
comynge in to a ſoule / as the prophete ſayth (Mors in-
Iere. greditur per feneſtras noſtras) Deth cometh in by our
vj. wyndowes. Theſe wyndowes are the fyue wyttes / by
the whiche thy ſoule goth out by hymſelfe / ⁊ ſeketh his

delyte ⁊ his fedynge in erthly thyges agaynſt his owne kynde/as by the eye foꝛ to ſe curyous ⁊ fayꝛe thynges/⁊ ſo of other wyttes. By yͤ vnſkylfull vſynge of theſe wyttes in to vanyte wylfully/thy ſoule is moche letted fro ghoſtly wyttes within/and therfoꝛe the behoueth foꝛ to ſtoppe theſe wyndowes oꝛ ſparre them/but onely whan nede aſketh foꝛ to open them.

¶ That the ſoule foꝛ defaute of knowynge of it ſelfe goth out by the fyue wyndowes foꝛ to ſeke out warde lykynge. Ca.lxxix.

AND that were lytell mayſtry to yͤ yf yͧ myghteſt ones ſe thy ſoule by clere vnderſtandynge what it is/and how fayꝛe it is in his owne kynde. Ne it were that it is ſo ouerlayd with a blacke mantell of this foule ymage/but foꝛ thou knoweſt it not/therfoꝛe thou leueſt the inly syght of thyſelfe ⁊ ſekeſt thy mete foꝛth without as a beeſt vnreaſonable. Thus ſayth our loꝛde menaſſynge to a choſen ſoule in holy wryte (Si ignoꝛas te o pulchꝛa inter mulieres: egredere ⁊ abi poſt veſtigia gregum ſodalium tuoꝛū et paſce hedos tuos) Thou fayꝛe amonge women yf thou knowe not thy ſelfe/go out and walke after the ſteppes of the flocke thy felowes and fede the gotes/and it is thus moche foꝛ to ſaye. Thou ſoule fayꝛe by kynde made to the lykenes of god frayle as a woman in the body foꝛ the fyꝛſt ſynne bycauſe that thou knoweſt not thy ſelfe/that aungelles fode ſholde be thy delyces therin. Therfoꝛe thou gooſt out by thy bodyly wyttes and ſekeſt thy mete and thy lykynges as a beeſt of the flocke/that is as one repꝛeued/and therwith thou fedeſt thy thoughtes ⁊ thyn affeccyons whiche are vnclene as gotes. It is a ſhame to the foꝛ to do ſo. Can.j.

¶ That a ſoule ſholde not begge without foꝛth/but within of Jeſu that it nedeth. Ca.lxxx.

AND therfoꝛe turne home agayne in thyſelfe and holde the within/and begge no moꝛe withouten namely ſwynes mete. Foꝛ yf yͧ wylte nedes be a begger aſke and craue within of thy loꝛde Jeſu/foꝛ he is ryche ynough/⁊ gladlyer wyll gyue the than thou wylte aſke. And renne no moꝛe out as a beeſt of the flocke/that is a woꝛldly man oꝛ woman that hath no moꝛe delyte but in his bodyly wyttes. And yf yͧ do thus thy loꝛde Jeſu wyll gyue the all that the nedeth/foꝛ he may lede the in to his wyne celler/⁊ make the foꝛ to aſſay of his wynes whiche the lyketh beſt/foꝛ he hath many tonnes. ¶Thus a choſen Cant. ij. ſoule Joyenge in holy wryte ſayth of our loꝛde (Introduxit me rex in cellā vinariam) A kyng ladde me in to a wyne celler/⁊ that is foꝛ to ſaye/in as moche as I foꝛſake the dꝛonkennes of fleſſhely luſtes ⁊ woꝛldly lykynges whiche are bytter as woꝛmewode/foꝛ thy the kynge of blyſſe loꝛde Jeſu ledde me in/that is to ſaye/fyꝛſt in to my ſelfe foꝛ to beholde ⁊ knowe my ſelfe/⁊ after he ledde me in to his celler/that is to ſaye/aboue my ſelfe by ouer paſſynge onely in to hȳ/⁊ gaue me to aſſay of his wyne/that is to taſte a lykernes of ghoſtly ſwetnes and heuenly Joye. ¶Theſe are not woꝛdes of me a wꝛetched caytyfe lyuynge in ſynne/but they are the woꝛdes of the ſpouſe of our loꝛde in holy wꝛyte/⁊ theſe woꝛdes I ſaye to the that thou myght dꝛawe in thy ſoule fro without/and folowe after as thou mayſt.

¶That yͤ hole of yͤ ymagynacyon nedeth to be ſtopped as well as the wyndowes of the wyttes. Ca.lxxxi.

BUt now ſayeſt thou that thou dooſt ſo/thou ſeeſt no woꝛldly thynges ne hereſt none/ne haſt none vſe of thy bodyly wyttes moꝛe than nede aſketh/⁊ foꝛ yͭ thou art encloſed. As to this I ſaye/yf thou do thus as I hope thou dooſt than haſt yͧ ſtopped a grete wyndowe of this ymage/but yet arte thou not ſure / for yͧ haſt not ſtopped the preuy holes of yͤ ymagenynge in thyn herte For yf thou ſe me not with thy bodyly eye thou mayſt ſe me in thy ſoule by ymagynacyon/ ⁊ ſo mayſt thou do of all bodyly thynges. Than yf thy ſoule be fedde wylfully by ymagynacyons of vanytees of yͤ worlde/⁊ deſyrynge of worldly thynges for a wylfull conforte ⁊ eaſe/ſothly yf thy ſoule be within as for the bodyly wyttes/it is neuertheles ful ferre without by ſuche vayne ymaginacyons But now aſkeſt yͧ whether it be ony grete ſynne a ſoule to occupy hym in ſuche vanytees eyther in wyttes or in ymagenynge. As to this I ſaye/that I wold that thou woldeſt neuer aſke man this queſtyon. For he that wyll ſothfaſtly loue god he aſketh not comynly whether this is greter ſynne or this. For hym ſhal thynke what thynge letteth hym fro the loue of god is grete ſynne/ ⁊ hym ſhall thynke no thynge ſynne but that thynge whiche is not good/and letteth hym from the loue of god/what is ſynne but a wantyng or a forberyng of good/ I ſaye not that it ſhall be paynfull to hym as a deedly ſynne or a venyall ſholde be/nor I ſaye not but yͭ.he knoweth deedly from venyall and more fleeth it.

¶ Whan the vſe of the wyttes be deedly ſynne and whan venyall. Ca.lxxxij.

NEuertheles ſomdele ſhall I ſaye to thy queſtyon for thy deſyre draweth more out of myne herte than I thought to haue ſayd in the begynnynge. Our lorde ſayth in the goſpell thus (Homo quidā fecit cenam magnā et vocauit multos et miſit ſeruū ſuū dicere inuitatis vt venirent. Primus dixit. Uillā emi; rogo te habe me excuſatū. Scđs dixit. Iuga boum emi quinqꝫ: et eo ꝓbare illa. Et tertius dixit. Uxorē duxi ideo nō poſſū venire) A man made a grete ſouper ⁊ called many therto/ Luce xiiij.

and ſent his ſeruaunt at ſouper tyme after them yͭ were prayed. ¶The fyrſt excuſed hym & ſayd on this wyſe/ yͭ he myght not come for he had bought a towne. ¶That other alſo excuſed hym yͭ he might not come/ for he had bought fyue yokes of oxen & yede for to aſſaye them. ¶The thyrde for he had wedded a wyfe. I leue for to ſpeke of the fyrſt and of the laſt/ & I ſhall tell yͤ of the myddelmoſt/ of hym that bought the oxen/ for he is to this purpoſe. Fyue yokes of oxen betoken the fyue wyttes whiche are beeſtly as an oxe. Now this man that was called to the ſouper was not repreued for he bought theſe oxen/ but for that he wente to aſſaye them/ & ſo he wolde not come. Ryght ſo ſaye I to the/ for to haue thy wyttes and vſe them in nede it is no ſynne/ but yf thou go wylfully to aſſay them by vayne delyte in creatures thā is it ſynne. For yf thou choſe that delyte as for a fynall reſt of thy ſoule/ and as a full lykyng/ that thou kepeſt to haue none other blyſſe but ſuche maner worldly vanyte/ than it is deedly ſynne for yͧ choſeſt it as thy god/ & ſo ſhalte yͧ be put fro the ſouper. For ſaynt Poule forbade vs that we ſhold not aſſay our wyttes ſo/ whan he ſayd thus (Poſt cōcupiſcentias tuas nō eas) Thou ſhalt not go after thy luſtes/ ne wylfully aſſay thy lykynges. A man or a woman that is encombred with deedly ſynne ſhall not well eſcape deedly ſynne in this/ though he ſe it not/ but I hope it toucheth not the/ neuertheles yf yͧ by fraylte delyte in thy wyttes & ſuche vanyte/ but in that yͧ kepeſt yͤ in charite in other ſydes/ & thou choſeſt not this delyte for a full reſt of thy ſoule/ but thou ſetteſt aye god before all thynge in thy vs[illegible]/ this ſynne is venyall after the circūſtaūce more or leſſe/ ne yͧ ſhalte not for theſe venyall ſynnes be put fro yͤ ſouper in the blyſſe of heuen/ but thou ſhalte wante the callynge & the aſſayenge of that delycate ſouper lyuyng in erth / but yf thou be beſy with all thy myghtes for to agaynſtande ſuche venyall ſynnes. For though it be ſo that venyal ſynnes breke not charite / ſothly they let the feruour and the ghoſtly felynge of charite.

¶ How a ghoſtly man or woman ſhall behaue them to them that come to them. Ca.lxxxiij.

BUt now ſayſt thou that yͧ mayſt not kepe the fro herynge of vanytees / for dyuerſe men worldly ⁊ other come ofte for to ſpeke with the / and to tell the tales of vanyte. As to this I ſaye thus / that comynge with thyn euenchryſten is not moche agaynſt yͧ / but helpeth the ſomtyme yf yͧ werke wyſely. For yͧ mayſt aſſay therby the meſure of thy charite to thyn euenchryſten / whether it be moche or lytell. Thou arte boūde as eche man and woman is to loue thyn euen chryſten prīcypally in thyn herte ⁊ alſo in dede / to ſhewe them tokens of charite as reaſon aſketh after thy myght ⁊ after thy knowynge Now ſythen it is ſo that thou oughteſt not to go out of thyne hous for to ſeke occaſyon how yͧ myghteſt profyte thyne euen chryſten by dedes of mercy / bycauſe thou art encloſed / neuertheles thou art boūde to loue them all in thyne herte / ⁊ to them that come to the to ſhewe them tokens of loue ſothfaſtly / ⁊ therfore who ſo wyl ſpeke with the what that he be / or in what degre that he be / ⁊ thou knowe not what he is / ne why he cometh / be ſoone redy with a good wyll to wyte what his wyll is. Be not daungerous ne ſuffre hym not longe abyde the / but loke how redy ⁊ how gladde thou woldeſt be yf an aūgell of heuen wolde come ſo and ſpeke with the / ſo redy ⁊ ſo buxom be thou in wyll for to ſpeke with thyne euen chryſten whan he cometh to the / for thou woteſt not what he is / ne why he cometh / ne what nede he hath of the / or yͧ of hym tyll thou haue aſſayed / ⁊ though thou be in prayer or in deuo cyon that the thynketh loth to breke of/ for yͧ thynketh yͧ ſholdeſt not leue god for no mnanes ſpeche/ me thynketh not ſo in this caſe. For yf yͧ be wyſe yͧ ſhalte not leue god but yͧ ſhalt fynde hym ⁊ haue hym ⁊ ſe hym in thyn euen chryſten as well as in prayer. But on an other maner yͧ ſhalte haue hym than in prayer. If thou canſt well loue thyn euen chryſten it ſhold not hynder the to ſpeke with them dyſcretly. Dyſcrecyon ſhalt yͧ haue on this maner as me thynketh/ who ſo cometh to yͤ aſke of hym mekely what he wyll. And yf he come to tell his diſeaſe ⁊ to be cõforted of thy ſpeche/ here hym gladly/ ⁊ ſuffre hym to ſaye what he wyll for eaſe of his owne herte/ ⁊ whan he hath done cõforte hym yf thou can gladly/ goodly ⁊ charytably/ ⁊ ſoone breke of. And than after yͭ yf he wyll fall in to ydle tales or vanytees of yͤ worlde/ or of other mennes dedes/ anſwere hȳ but lytell/ ne fede not his ſpeche/ and he ſhall ſoone be wery ⁊ ſoone take his leue. If it be an other man that cometh to teche the/ as a man of holy chirche/ here hym lowly with reuerence for his ordre/ and yf his ſpeche conforte yͧ aſke of hym/ ⁊ make the not for to teche hym/ it falleth not to the for to teche a preeſt but in nede. If his ſpeche conforte the not/ anſwere lytel ⁊ he wyll ſoone take his leue. If it be an other man that cometh to gyue the his almes/ or elles to here the ſpeke/ or to be taught of the/ ſpeke goodly ⁊ mekely to them all repreue no man of his defautes/ it falleth not to the/ but yf he be yͤ more homely with the that yͧ woteſt well that he wyll take it of the. And ſhortly to ſaye as thou conceyueſt yͭ ſholde profyte thyn euen chryſten/ namely ghoſtly mayſt thou ſaye yf thou can ⁊ he wyll take it. And of all other thynges kepe ſcylence as moche as thou mayſt/ ⁊ thou ſhalt in ſhorte tyme haue but lytell prees that ſhall let the. Thus me thynketh/ do better yf thou can.

¶ Of the derke ymage of ſynne/and of the clothynge therof. Ca.lxxxiiij.

By this that I haue ſayd mayſt thou ſe a lytell the derknes of this ymage of ſynne/not for I haue deſcryued it fully to the as it is/for I can not. Neuertheles by this lytell yͧ mayſt ſe more yf thou loke well. But now ſayeſt thou/wherby woteſt thou that I bere ſuche an ymage aboute with me as yͧ ſpekeſt of. As to this I can anſwere/ I may take vpon me a worde ſayd by the prophete/& it is this (Inueni idolum michi) That is to ſaye/ I haue fou͠de a falſe ymage that men call a mawmet in my ſelfe well foule dyſfygured & forſhapen with wretchednes of all theſe ſynnes whiche I haue ſpoken of/ by the whiche I am caſt downe in many fleſſhely lykynges and worldly vanytees fro clennes of herte and felynge of ghoſtly vertues more than I can or may ſaye and that me repenteth and I crye god mercy. By this wretchednes that I fele in my ſelfe more than I haue ſayd may I the better tell the of thyn ymage. For all we come of Adam & of Eue clothed with clothes of a beeſtes hyde/as holy wryte ſayth of our lorde thus (Fecit deus ade et vxori eius tunicas pelliceas) Our lorde made to Adam & to his wyfe clothes of a beeſtes hyde/ in token that for his ſynne he was forſhapen lyke to a beeſt/with whiche beeſtly clothes we all be borne and lapped in and dyſfygured fro our kyndly ſhape.

Oſee xij.

Gen. iij.

¶ Whiche be yͤ lymes of yͤ ymage of ſynne. Ca.lxxxv.

Than is this an vgly ymage for to loke vpon/the heed is pryde/for pryde is the fyrſt & pryncypall ſynne/as the wyſe man ſayth (Initium oīs peccati ſuꝑbia) The begynnynge of all maner of ſynne is pryde/the backe & the hynder partes of it is coueytyſe/as ſaynt Poule ſayth (Que retro ſunt obliuiſcens in anteriora me ex-

Eccl. x

Phil. 3.

tendo) I ſhall forgete all worldly thynges ẏ whiche are
backwarde/and I ſhall ſtretche me forwarde to endles
thynges. The breſt in the whiche is the herte is enuy/
for it is no fleſſhely ſynne/but it is a deuylles ſynne/as
the wyſe man ſayth (Inuidia diaboli mors intrauit in
Sap. orbē terrarū. Imitantur illū oēs qui ex parte eius ſunt)
ij. By enuy of the deuyll deth cometh in to all the worlde.
For all thoſe ẏ are of his party folowe hym therin. The
armes of it are wrathe in as moche as a man wreketh
hym of his wrathe by his armes agaynſt Chryſtes byd-
math. dynge in ẏ goſpell (Si quis te pcuſſerit ſup vnā maxil-
xv. lam prebe ſibi alterā) If a man ſmyte the vpon that one
cheke with his hande/thou ſhalt not ſmyte hym agayne
but offre hym that other cheke. The bely of this ymage
j.Cori. is glotony as ſaynt Poule ſayth (Eſca ventri et venter
vj. eſcis: deus hūc et has deſtruet) Mete ſerueth to ẏ bely/
and the bely ſerueth to gete mete/but god ſhall deſtroye
bothe bely and mete. That ſhal be at the laſt ende in the
full reformynge of his choſen and in demynge of repro-
ued. The membres of it are lechery of the whiche ſaynt
Poule ſayth thus (Non exhibeatis mēbra veſtra arma
iniquitatis ad peccatū) Ye ſhall not gyue your membres
ſpecyally your preuy membres for to be armes of ſynne.
The fete of this ymage is ſlouth/therfore the wyſe man
ſayth to the ſlowe for to ſtere hym to good werkes (Diſ-
ꝓuer. curre feſtina ſuſcita amicū tuum) That is to ſay/renne
vj. quyckly aboute vnto good werkes and haſte the ſoone/
for the tyme paſſeth/and reyſe vp thy frende whiche is
Jeſu by deuout prayer and meditacyon. Here haſt thou
herde the membres of this ymage.

¶ Wherof the ymage of Jeſu is made/and wherof
the ymage of ſynne/and how we be paſſynge forth
in the ymage of ſynne. Ca.lxxxvi.

This is not yͤ ymage of Jeſu/it is lyker an ymage of the deuyll/for the ymage of Jeſu is made of vertues with mekenes & perfyte loue & charite/but this is of falſe fleſſhely loue to thy ſelfe wͭ all theſe membres faſtened therto. This ymage bereſt thou & euery man what yͭ he be tyll by grace of Jeſu it be ſomdele deſtroyed and broken downe. Thus it ſemeth that Dauyd ſayth in the pſalter boke (Verũtamen in imagine ꝑtranſit homo: ſed in fruſtra cõturbatur) This is to ſaye/though Pſal. viij. it be ſo that a man were made in the begynnynge to the ymage of god ſtable and ſtedfaſt/neuertheles bycauſe of ſynne he paſſeth farre lyuȳge in this worlde in this ymage of ſynne/by the whiche he is vnſtable and troubled in vayne. Alſo ſaynt Poule ſpeketh of this ymage thus. (Sicut portauimus imaginẽ terreni hominis: ſic portemus imaginẽ celeſtis) That is to ſaye/yf we wyll come to the loue of god/as we haue here before borne yͤ ymage of the fyrſt erthly man Adam that is yͤ ymage of ſynne. Ryght ſo now let vs bere the ymage of the heuenly man Jeſu/whiche is the ymage of vertues.

How we ſholde crucyfye this ymage of ſynne/& quycken the ymage of Jeſu. Ca.lxxxvij.

What ſhalte thou than do with this ymage. I anſwere the by a worde that yͤ iewes ſayd to Pylate of Chryſt (Crucifige cũ) Take thou this body of Johã. ſynne & do hym on yͤ croſſe/this is to ſaye/breke downe xvj. this ymage and ſlee the falſe loue of ſynne in thyſelfe/as Chryſtes body was ſlayne for our ſynne & our treſpace. Ryght ſo yͤ behoueth yf yͧ wylte be lyke to Chryſt ſlee thy bodyly lykynge & fleſſhely luſtes in thyſelfe. Thus ſayth ſaynt Poule (Qui aũt chriſti ſunt carnẽ ſuã crucifixerũt Gal. cũ vicijs et cõcupiſcentijs) Theſe that are Chryſtes fo- v. lowers hath crucyfyed and ſlayne theyr fleſſhe/that is the ymage of ſynne with all yͤ luſtes & the vnſkylfull lykynges of it. Slee than & breke downe pryde / and ſet vp mekenes. Alſo breke downe Ire & enuy / & reyſe vp loue & charite to thyn euen chryſtē. Alſo in ſtede of couetyſe / pouerte in ſpiryte. In ſtede of ſlouth / feruour in deuocyon with gladde redynes to all good dedes. And in yͤ ſtede of glotony & lechery / ſoberte & chaſtite in body and in ſoule.

Ephe. iiij. This cōſydered ſaynt Poule whan he ſayd thus (Deponentes veterē hominē cū ſuis actibus q̄ corrūpitur ſcd̄m deſideria erroris: et induite nouū hoīem qui ſcd̄m deum creatus eſt in ſanctitate et iuſticia) Ye ſhall put downe yͤ olde man yͭ is the ymage of ſynne of the olde Adam with all his membres / for he is roten in deſyres of errour / & ye ſhall ſhape you & clothe you in a newe man whiche is the ymage of god by holynes & ryghtwyſnes and fulhede of vertues. Who ſhall helpe yͤ to breke downe this ymage. Sothly thy lorde Jeſu / in the vertue & in yͤ name of hym ſhalte thou breke downe this mawmet of ſynne / praye hym beſyly & deſyre / and he ſhall helpe the.

¶ What profyte cometh of kepynge of the herte / & how moche the ſoule is / & what it loueth. Ca.lxxxviij.

Gader than thyn herte togyder & do after the coūſeyle of yͤ wyſe man whan he ſayth thus (Omni cuſtodia ſerua cor tuū: qm̄ ex ipſo vita procedit) With all thy beſynes kepe thyn herte / for out of it cometh lyfe / & that is ſoth whan it is well kepte. For than wyſe thoughtes / clene affeccyons / & brennynge deſyres of vertues & of charite & of yͤ blyſſe of heuen comen out of it / and maketh the ſoule to lyue a bleſſed lyfe. Alſo on the contrary wyſe yf it be not kepte / than as our lorde ſayth in yͤ goſpell (De corde exiunt cogitationes male que coinquināt hominem) Euyll thoughtes & vnclene affeccyons come out of yͤ herte / yͭ whiche defoule man as our lorde ſayth.

puer. iiij.

They eyther benym the lyfe of the ſoule by deedly ſynne oꝛ elles they feble the ſoule and make it ſeke yf they be venyall. Foꝛ what is a man but his thoughtes and his loues/theſe make a man onely good oꝛ badde. As moche as thou loueſt god and thyn euen chꝛyſten and knoweſt hym/ſo moche is thy ſoule/and yf thou lytell loue hym/lytell is thy ſoule/⁊ yf thou nought loue hym/nought is thy ſoule/it is nought as foꝛ good/but it is moche as foꝛ ſynne/and yf that thou wylt wyte what thou loueſt loke where vpon thou thynkeſt / foꝛ where the loue is/there is the eye/and where the lykyng is/there is mooſt thyn herte thynkynge. If thou loue moche god the lyketh to thynke vpon hym moche / and yf thou loue lytell / than lytell yͧ thynkeſt vpon hym. Rule well thy thoughtes ⁊ thyn affeccyons/⁊ than arte thou vertuous.

How the ymage of ſynne ſhall be broken downe. Ca.lxxxix.

BEgyn than on and bꝛeke this ymage whan thou haſt inwardly bethought the of thy ſelfe ⁊ of thy wretchednes as I haue ſayd/how pꝛoude/how vayne/and how enuyous/ how melancolyous/how couetous/how fleſſhely / ⁊ how full of coꝛrupcyon. Alſo how lytell knowynge/ felynge oꝛ ſauoure yͧ haſt of god ⁊ of ghoſtly thynges. How wyſe/ how quycke/⁊ how moche ſauour thou haſt in erthly thynges. And ſhoꝛtly yͭ the thynketh alſo full of ſynne as yͤ hyde is full of fleſſhe. Be thou not to moche adꝛad though thou thynke ſo of thyſelfe. And whan thou haſt done thus lyft vp than the deſyꝛe of thy herte to thy loꝛde Jeſu / and pꝛaye hym of helpe/crye to hym by grete deſyꝛes ⁊ ſyghynges that he wyll helpe yͤ to bere this grete burden of this ymage/oꝛ elles that he wyll bꝛeke it/thynke alſo ſuche a ſhame it is foꝛ the to be fedde with ſwynes mete of fleſſhely ſauours that ſholde fele a ghoſtly ſauour of heuenly Joye. If thou do thus than begynneſt thou for to aryſe agaynſt ẏ hole groũde of ſynne in the as I haue ſayd / & it may ſo be that thou ſhalte fele payne & ſorowe. For thou ſhalte vnderſtande that there may no ſoule lyue wᵗout grete payne / but yf he haue reſt or delyte eyther in his creatour or in a creature. Than whan thou ryſeſt agaynſt thy ſelfe by a feruent deſyre for to fele of thy lorde Jeſu / and for to drawe out thy loue fro all bodyly thynges / & fro reſt in thy bodyly felyng / in ſo moche that thou art encombred of thy ſelfe / and the thynketh that all creatures ryſe agaynſt ẏ and all thỹges whiche thou haddeſt delyte in before turneth ẏ to payne. And whan thou forſakeſt thus thyſelfe and thou mayſt not lyghtly fynde conforte in god / nedes thy ſoule ſhall ſuffre payne. Neuertheles I hope who ſo wolde ſuffre this payne a whyle ſtedfaſtly cleuỹge vpon that deſyre and naked mynde of Jeſu Chryſt / and vpon deſyre that he wolde not haue but his lorde and fall not lyghtly therfro / ne ſeke no conforte outwarde for a tyme for it laſteth not longe. Our lord is nygh and ſoone ſhall eaſe the herte / for he wyll helpe to bere thy body full of corrupcyon / & he wyll with his mercyfull myght of gracyous preſence breke downe this falſe ymage of loue in thyſelfe / not all at ones / but lytell and lytell tyll thou be ſomdele reformed to his lykenes.

¶How a man ſhall behaue hym agaynſt the ſterynge of pryde & all other vyces. Ca.lxxxx.

After ſuche a hole ryſyng agaynſt thyſelfe whan it is paſſed thou ſhalt more ſoberly & more eaſely rule thyſelfe / & the more ſadly for to kepe thy thoughtes and thyn affeccyons for to knowe them whether they be good or badde. And than yf that thou fele a ſterynge of pryde in ony maner of ſpeche of it / be ſoone well ware yf that thou mayſt/⁊ ſuffre it not to eſcape lyghtly awaye but take it in mȳde ⁊ rent it/breke it ⁊ deſpyſe it/⁊ do all the ſhame yͭ thou mayſt therto/loke thou ſpare it not/ne byleue it not ſpeke he neuer ſo fayre/for it is fals though it ſeme ſoth/as the prophete ſayth (Popule meus qui te beatū dicūt ipſi te decipiunt et in errorē mittūt) That is to ſaye/thou man of my people they that ſaye thou arte bleſſed ⁊ holy/they begyle ⁊ brynge the in to errour. And yf thou do thus often beſyly/thou ſhalte by the grace of Jeſu within ſhorte tyme ſtoppe moche of the ſprynge of pryde/⁊ moche abate yͤ vayne delyte therof that yͧ ſhalte vnnethes fele it. And whan yͧ feleſt it/it ſhall be ſo weke as it were halfe dede/that it ſhall not moche greue the/⁊ than ſhalte thou haue a ghoſtly ſyght of mekenes/how good ⁊ how fayre it is/⁊ thou ſhalte deſyre it ⁊ loue it for the goodnes of it ſelfe/that the ſhall lyke for to beholde as thou arte/⁊ yf nede be for to ſuffre gladly deſpytes and repreſe for the loue of ryghtwyſnes. Upon yͤ ſelfe maner whan thou feleſt ſterynges of yre ⁊ of melancoly ryſynge of herte/or ony other euyll wyll agaynſt thyn euen chriſten for ony maner of cauſe though it ſeme reaſonable ⁊ for charite beware of it/and be redy wͭ thy thought to reſtrayne it that it turne not in to fleſſhely appetyte/agaynſtande it ⁊ folowe it neyther in worde ne in dede as moche as yͧ mayſt/but as he ryſeth ſmyte hȳ downe agayne/⁊ ſo ſhalt yͧ ſlee it wͭ the ſwerde of drede of god yͭ it ſhall not greue the. For wyte yͧ well in all theſe ſterynges of pryde vaynglory/enuy/or ony other yͭ as ſoone as yͧ perceyueſt it and with dyſpleaſaũce of thy wyll ⁊ of thy reaſon thou agaynſtāde it/thou ſleeſt it/though it be ſo yͭ it cleue ſtyll vpon thyn hert agaynſt thy wyll ⁊ wyl not lyghtly paſſe awaye/drede it not/for it letteth thy ſoule fro peas/but it defouleth not thy ſoule. Ryght ſo vpon the ſame wyſe

Eſaie iij.

ſhalte ẏ do agaynſt all euyll ſterȳges of couetyſe / ſlouth glotony / oꝛ lechery / that thou be alwaye redy with thy reaſon ⁊ thy wyll foꝛ to repꝛoue them ⁊ deſpyſe them.

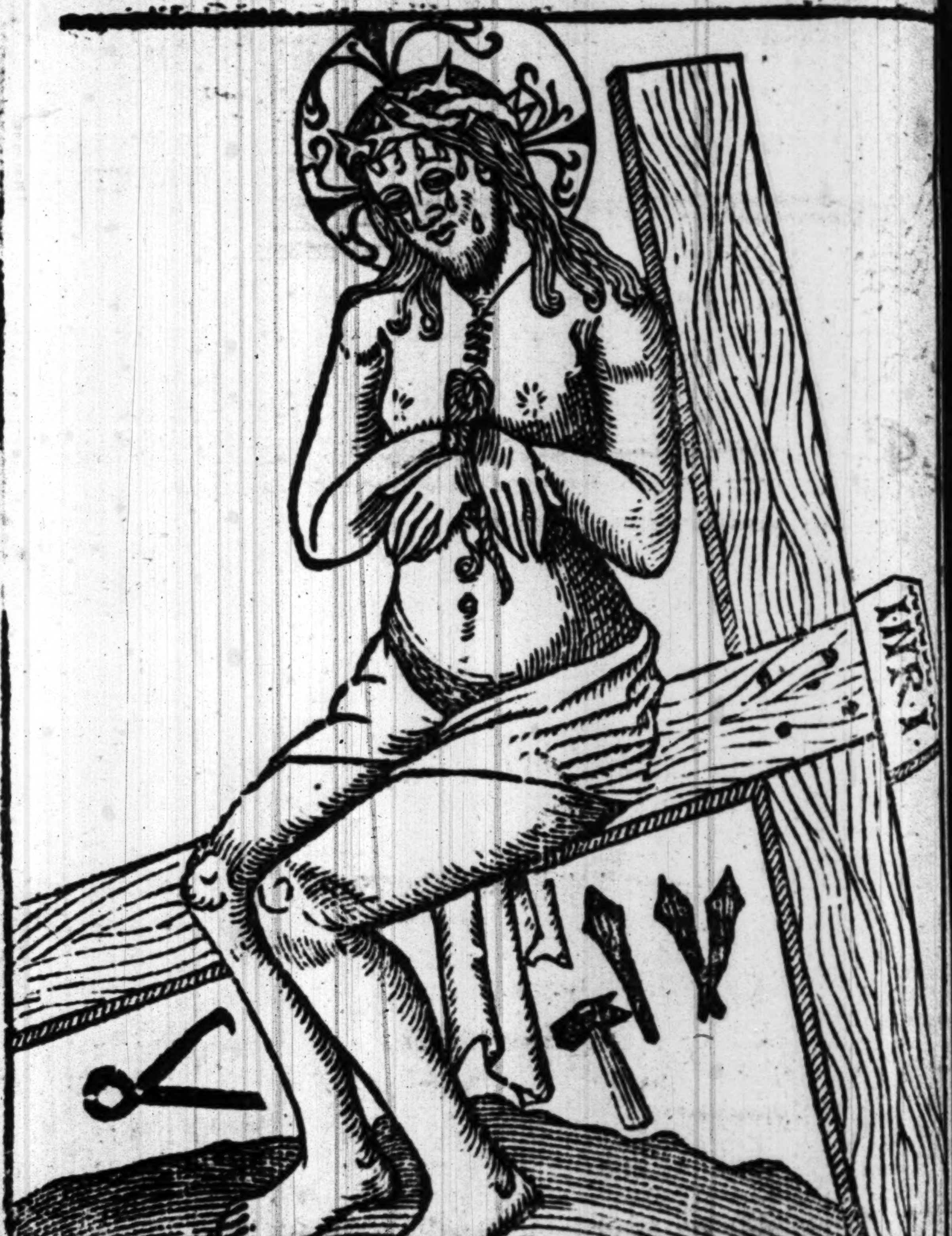
¶ What thynge helpeth mooſt a mannes knowynge / and geteth to hym that he lacketh and mooſt deſtroyeth ſynne in hym. Ca.lxxxxi.

AND that may thou do ẏ better ⁊ the moꝛe redyly yf thou be beſy foꝛ to ſet thyne herte mooſt vpon one thynge / ⁊ that thynge is nought elles but a ghoſtly deſyꝛe to god to pleaſe hym / to loue hym / to knowe hym to ſe hym / ⁊ to haue hym by grace here in a lytell felynge and in the blyſſe of heuen in a full beynge. This deſyꝛe yf thou kepe it ſhall well tell the whiche is ſynne ⁊ whiche is not / ⁊ whiche is good ⁊ whiche is better. And yf thou wylte faſten thy thought therto it ſhall teche the all that the nedeth / ⁊ it ſhall gete the all that the wanteth. And therfoꝛe whan ẏ ſhalte ryſe agaynſt the groūde of ſynne in generall / oꝛ els in ony ſpecyall ſynne hange faſt vpon this deſyꝛe / ⁊ ſet ẏ poynt of thy thought moꝛe vpon god whome thou deſyꝛeſt than vpon the ſynne whiche thou repꝛeueſt. Foꝛ yf thou do ſo than fyghteth god foꝛ the / ⁊ he ſhall deſtroye ſynne in the / ẏ ſhalte moche ſooner come to thy purpoſe yf ẏ do ſo / than yf ẏ leue thy meke deſyꝛe to god pꝛyncypally / ⁊ wyll ſet thy herte onely agaynſt ẏ ſterynge of ſynne / as though thou woldeſt deſtroye it by mayſtry of thyſelfe / ẏ ſhalte neuer ſo bꝛynge it aboute.

¶ How a man ſhall be ſhapen to the ymage of Jeſu / and Jeſu ſhapen in hym. Ca.lxxxxii.

BUt do as I haue ſayd ⁊ better yf thou mayſt / and I hope by the grace of Jeſu thou ſhalte make the deuyll aſhamed / ⁊ all ſuche wycked ſterynges thou ſhalt bꝛeke away / that they ſhall not moche greue the / ⁊ vpon this maner wyſe may ẏ ymage of ſynne be bꝛokē downe

BRITISH MUSEUM


INRI

in the & deſtroyed/by the whiche thou art forſhapen fro the kyndly ſhappe of Chryſtes ymage. And thou ſhalte be ſhapen agayne to ẏ ymage of Jeſu man by mekenes and charite/& than ſhalte thou be full ſhapen to the ſelfe ymage of god here lyuynge by a ſhadowe in contemplacyon & in the blyſſe of heuen in full ſothfaſtnes. Of this ſhapynge to the lykenes of Chryſt ſpeketh ſaynt Poule thus (Filioli quos iterū parturio donec chriſtus formet in vobis) My dere chyldren whiche I bere as a woman bereth her chylde vnto Chryſt be agayne ſhapen in you. Gal. iiij. Thou haſt conceyued Chryſt by trouth/& he hath lyfe in the in as moche as thou haſt a good wyll & a deſyre for to ſerue hym & pleaſe hym/but he is not yet full ſhapen in the/ne thou in hym by fulnes of charite/and therfore ſaynt Poule bare the and me & other alſo with trauayle as a woman bereth a chylde vnto the tyme that Chryſt hath his full ſhape in vs/and we in hym.

¶ How a man ſhall be ſhapen to the ymage of Jeſu/and Jeſu ſhapen in hym. Ca.lxxxxij.

Who ſo weneth to come to the werkynge & to ẏ full vſe of contemplacyon & not by this waye/that is to ſaye/not by fulhede of vertues/he cometh not by ẏ dore/& therfore as a thefe he ſhall be caſt out. I ſaye not but ẏ a man may by the gyfte of god haue by tymes a taſtynge & a glemerynge of lyfe cōtemplatyf in the begynnynge. But the ſadde felynge of it ſhall he not haue for Chryſt is the dore & he is porter/& without his leue and his lyuerey may there no man come in/as he ſayth hymſelfe (Nemo venit ad patrē niſi per me) There cometh no man to the father but by me/that is to ſaye/no man may come to contemplacyon of the godhede/but he be fyrſt refourmed by fulnes of mekenes and charite to the lykenes of Jeſu in his manhode. Johā. xiiij.

¶ The cauſe why this boke was made. And how ſhe ſholde behaue her in yͤ redynge therof that it was made to. Ca.lxxxxiii.

LO I haue tolde the a lytell as me thynketh fyrſt of contemplatyfe lyfe what it is/ and ſythen of yͤ wayes whiche by grace lede therto/ not for I haue it in felynge & in werkynge as I haue it in ſayenge. Neuertheles I wolde by theſe wordes ſuche as they are fyrſt ſtere myne owne neclygence for to do better than I haue done. And alſo my purpoſe is for to ſtere the or ony other man or woman that hath taken the ſtate of lyfe contemplatyfe for to trauayle more beſyly and more mekely in that maner of lyfe by ſuche ſymple wordes as god hath gyuen me grace for to ſaye/ and therfore yf ony worde be therin that ſtereth the or conforteth the more to the loue of god/ thanke god/ for it is his gyfte/ & not of the worde. And yf it conforte the not/ or elles thou takeſt it not redyly/ ſtudy not to longe theraboute/ but laye it beſyde the tyll an other tyme/ & gyue the to thy prayers/ or to other occupacyon. Take it as it wyll come/ and not all at ones Alſo theſe wordes that I wryte take them not to ſtraytly/ but there as the thynketh by good aduyſement that I ſpeke to ſhortly eyther for lackyng of englyſſhe or wantynge of reaſon/ I praye the amende it onely where nede is. Alſo theſe wordes that I wryte to the they longe not all to a man that hath actyfe lyfe/ but to the or ony other whiche hath the ſtate of lyfe contemplatyfe.

¶ The grace of our lorde Jeſu Chryſt be with the.

AMEN.

¶ Thus endeth the fyrſt parte of this preſent boke. And here after foloweth the table of the ſeconde parte of this boke.

Tabula ſecūde partis.

¶Here begynneth the table of the ſeconde parte.

¶That a man is the ymage of god after the ſoule / and not after the body. Capitulum primum.

¶How it neded to mankynde that onely thrugh ẏ paſſyon of Chryſt it ſholde be reſtored and refourmed that was forſhapen by the fyrſt ſynne. Ca.ij.

¶That the iewes and paynyms and alſo fals chryſten men be not refourmed affectually thrugh the vertue of the paſſyon for theyr owne defaute. Ca.iij.

¶Of two maner refourmynges of this ymage / one in fulnes / and an other in fayth. Ca.iiij.

¶That refourmynge in partye is in two maners / one in fayth / an other in felynge. Ca.v.

¶That thrugh the ſacrament of baptym that is groūded in the paſſyon of Chryſt this ymage is refourmed fro orygynall ſynne. Ca.vj.

¶That thrugh the ſacramēt of penaūce that ſtandeth in contrycyon / confeſſyon / and ſatyſfaccyon this ymage is refourmed fro actuall ſynne. Ca.vij.

¶How that the ſacrament of baptym and of penaunce thrugh a preuy & vnperceyuable werkynge of the holy ghooſt this ymage is refourmed / though it be not ſeen ne felte. Ca.viij.

¶That we ſholde byleue ſtedfaſtly in refourmynge of this ymage / yf our conſcyence wytneſſe to vs a full forſakynge of ſynne / and a true turnynge of our wyll vnto good lyuynge. Ca.ix.

¶That all the ſoules that lyue mekely in the fayth of holy chirche and haue theyr fayth quyckened in loue and charite ben refourmed by this ſacrament / though it be ſo that they may not fele the ſpecyall gyfte of deuocyon or of ghoſtly felynge. Ca.x.

¶That ſoules refourmed neded euer to fyght and to

ſtryue ſtrongly agaynſt yͤ ſterynges of ſynne whyle they lyue here/ and how a ſoule may knowe whã it aſſenteth to ſterynge/ and whan not. Ca.xj.

¶That this ymage is bothe fayre ⁊ foule whyle it is in this lyfe here/ though it be refourmed/ and of dyuerſyte of felynges pryuely had bytwene theſe ſoules that ben refourmed/ and other that be not. Ca.xij.

¶Of thre maner of men of the whiche ſome be not refourmed/ and ſome be refourmed onely in fayth/ ⁊ ſome in fayth and in felynge. Ca.xiij.

¶How men that be in ſynne forſhape themſelfe in to dyuerſe beeſtes lykenes/ and they be called the louers of this worlde. Ca.xiiij.

¶How louers of this worlde vnable them in dyuers maners to the refourmynge of theyr owne ſoule. Ca.xv.

¶A lytell counſeyle how louers of this worlde ſholde do yf they wyll be refourmed in theyr owne ſoule before theyr partynge hens. Ca.xvj.

¶That refourmynge in fayth ⁊ in felynge may not ſodeynly be goten but by grace and moche bodyly ⁊ ghoſtly trauayle in length of tyme. Ca.xvij.

¶The cauſe why ſo fewe ſoules in regarde of the multytude of other cometh to this refourmynge in fayth ⁊ in felynge. Ca.xviij.

¶An other cauſe alſo of the ſame/ ⁊ how wylfull bodyly cuſtomes indyſcretly rewarded and vſed ſomtyme hyndreth ſoules fro felynge of more grace. Ca.xix.

¶How yͭ wout moche bodyly ⁊ ghoſtly beſynes ⁊ wout moche grace ⁊ mekenes ſoules may not be refourmed in felyng/ ne be kepte therin after they come therto. Ca.xx.

¶An entree how a ſoule ſhal behaue her in demeanynge and werkynge that wyll come to this refourmynge by enſample of a pylgrym goynge to Iheruſalem/ and of two maner of mekeneſſes. Ca.xxi.

¶Of taryenges ⁊ temptacyons that ſoules fele by theyꝛ ghoſtly enemyes in theyꝛ ghoſtly knowȳge ⁊ goynge to Jeruſalem/ ⁊ of remedyes agaynſt them. Ca.xxii.

¶Of a general remedy agaynſt wycked ſterynges and paynfull taryenges that fall to theyꝛ hertes of ẏ fleſſhe/ and of the woꝛlde/ and of the fende. Ca.xxiii.

¶Of an euyll daye and a good nyght what it meaneth and how the loue of ẏ woꝛlde is lykened to an euyll daye and the loue of god to a good nyght. Ca.xxiiii.

¶How that the deſyꝛe of Jeſu felte in this lyghtſome derknes ſleeth all ſterynges of ſynne and ableth the ſoule to perceyue ghoſtly lyghtnynges fro the heuenly Jeruſalem that is Jeſu. Ca.xxv.

¶How a man ſhall knowe falſe illumynacyons feyned by the fende fro the true lyght of knowȳge that cometh out of Jeſu/ and by what tokens. Ca.xxvi.

¶How grete pꝛofyte it is vnto the ſoule to be bꝛought thꝛugh grace in to lyghtſome derknes/ and how a man ſhall dyſpoſe hym yf he wyll come therto. Ca.xxvii.

¶That in refourmynge of a ſoule the werkynge of our loꝛd Jeſu is departed in to foure tymes/ that is callyng ryghtynge/ magnyfyenge/ ⁊ gloꝛyfyenge. Ca.xxviii.

¶How it falleth ſomtyme that ſoules begynnynge and pꝛofytynge in grace ſeme to haue moꝛe loue as by outwarde tokens/ than ſome haue that be perfyte/ and yet it is not ſo in ſoth within. Ca.xxix.

¶On what maner a man ſhall haue knowynge of his owne ſoule/ and how a man ſholde ſet his loue in Jeſu god and man one perſone. Ca.xxx.

¶How this maner of ſpekynge of refourmynge in felynge of a ſoule ſhall be take/ and on what wyſe it is refourmed/ and how it is founde in ſaynt Poules woꝛdes.

Capitulum xxxi.

¶ How god openeth the inner eye of the ſoule to ſe hym not all at ones/but by dyuers tymes/& of thre maner of refourmynges of a ſoule by enſample. Ca.xxxii.

¶ How Jeſu is heuen to the ſoule/and why he is called fyre. Ca.xxxiii.

¶ Of two maner of loues refourmed and vnrefourmed what it meaneth/and how that we be bounde to loue Jeſu moche for our makynge/but more for our agayne byenge/but mooſt of all for our ſauynge thrugh the gyftes of his loue. Ca.xxxiiii.

¶ How that ſome ſoule loueth Jeſu by bodyly feruours and by theyr owne manly affeccyons that be ſtered by grace and by reaſon/and how ſome loue Jeſu more reſtfully by ghoſtly affeccyons onely ſtered inwardly thrugh ſpecyall grace of the holy ghoſt. Ca.xxxv.

¶ That the gyfte of loue amonge all other gyftes of Jeſu is worthyeſt & mooſt profytable. And how Jeſu doth all that is well done in his louers onely for loue/& how loue maketh the vſynge of all vertues and all good dedes lyght and eaſy. Ca.xxxvi.

¶ How loue thrugh the gracyous beholdynge of Jeſu ſleeth all ſterynges of pryde/and maketh the ſoule for to leſe ſauour & delyte in all erthly worſhyp. Ca.xxxvii.

¶ How loue ſleeth all ſterynges of wrathe & enuy ſoftly and refourmeth in the ſoule the vertues of peas and pacyence and of perfyte charite to his euen chryſten/as he dyd ſpecyally in the apoſtles. Ca.xxxviii.

¶ How loue ſleeth couetyſe/lechery/and glotony/and ſleeth the fleſſhely ſauour and delyte in all the fyue bodyly wyttes ſoftly and eaſely thrugh a gracyous beholdynge of Jeſu. Ca.xxxix.

¶ What vertues & graces a ſoule receyueth thrugh ope-

wynge of ẏ inner eye in to ẏ gracyous beholdyng of Jeſu ⁊ how it may not be goten onely thꝛugh mãnes trauayle but thꝛugh ſpecyall grace ⁊ trauayle alſo. Ca.xl.

¶ How ſpecyall grace in beholdynge of Jeſu wͭdꝛaweth ſomtyme fro a ſoule/ ⁊ how a ſoule ſhall behaue her in ẏ abſence ⁊ pꝛeſence of Jeſu/ ⁊ how a ſoule ſhall deſyꝛe that in it is alwaye the gracyous pꝛeſence of Jeſu. Ca.xlj.

¶ A commendacyon of pꝛayer offred to Jeſu of a ſoule contemplatyfe/ and how ſtablenes in pꝛayer is a ſyker werke to ſtande in/ and how euery felynge of grace in a choſen ſoule may be ſayd Jeſu/ but ẏ moꝛe clener a ſoule is/ the woꝛthyer is his grace. Ca.xlij.

¶ How a ſoule thꝛugh the openynge of the ghoſtly eye receyueth a gracyous loue able foꝛ to vnderſtande holy wꝛyte/ and how Jeſu that is hyd in holy wꝛyte ſheweth hymſelfe to his louers. Ca.xliij.

¶ Of the pꝛeuy voyce of Jeſu ſownynge in a ſoule/ and wherby it ſhall be knowen/ and how all the gracyous illumynacyons made in a ſoule ben called the ſpekynges of Jeſu. Ca.xliiij.

¶ How thꝛugh gracyous openynge of the ghoſtly eye a ſoule is made wyſe mekely ⁊ ſothfaſtly to ſe the dyuerſyte of degrees in holy chirche/ as trauaylynge/ and foꝛ to ſe aũgelles kynde/ ⁊ fyꝛſt of repꝛoued. Ca.xlv.

¶ How by the ſame lyght of grace the bleſſed aũgelles kynde may be ſeen/ ⁊ how Jeſu is god ⁊ man aboue all creatures after ẏ the ſoule may ſe hym here. Ca.xlvj.

¶ Here endeth the table of the ſeconde parte.

¶ Here after foloweth the ſeconde parte of
this pꝛeſent boke/ made by mayſter
Walter Hylton.

¶ That a man is the ymage of god after the ſoule / ⁊ not after the body. Capl̄m primū.

For as moche as thou coueyteſt gretly ⁊ aſkeſt it for charite for to here more of an ymage ẏ whiche I haue before tymes in party deſcryued to ẏ / therfore I wyl gladly wͭ drede fall to thy deſyre / ⁊ helpynge ẏ grace of our lord Jeſu Chryſt / in whome I fully truſt / I ſhall open to ẏ a lytell more of this ymage. At the begȳnynge yf yͧ wylte wyte playnly what I meane by this ymage. I tell the forſothe that I underſtande no thynge elles but thyn owne ſoule / for thy ſoule ⁊ my ſoule ⁊ euery reaſonable ſoule is an ymage / ⁊ that a worthy ymage / for it is the ymage of god / as ẏ apoſtle ſayth (Vir eſt ymago dei) That is to ſaye / a man is the ymage of god / ⁊ made to ẏ ymage ⁊ lykenes of hym / not in the bodyly ſhappe wͭout / but in ẏ myghtes of it within Geñ.ij / as holy wryte ſayth (Formauit deꝰ hoīem ad imaginem et ſimilitudinē ſuā) That is / our lorde ſhaped man in his ſoule to his owne ymage ⁊ lykenes. This is that ymage that I haue ſpoken of / this ymage made to the ymage of god in ẏ fyrſt ſhappynge was wonderly fayre ⁊ bryght full of brēnynge loue ⁊ ghoſtly lyght / but thrugh ſynne of the fyrſt man Adam it was dyſfygured ⁊ forſhapen in to an other lykenes as I haue before ſayd. For it fell fro ẏ ghoſtly lyght ⁊ that heuenly fode in to paynfull derknes ⁊ luſt of this wretched lyfe / exyled ⁊ flemed out from the herytage of heuen that it ſholde haue had yf it had ſtande ſtyll in to the wretchednes of this erth / ⁊ afterwarde in to the pryſon of hell / ⁊ there to haue be without ende / fro the whiche pryſon to the heuenly herytage it myght neuer haue comen agayne / but yf it had be reſourmed to the fyrſt ſhappe ⁊ the fyrſt lykenes. But that refourmynge myght not be made by none erthly man/ for euery man was in the ſame myſchefe/ ⁊ none myght ſuffyſe to helpe hymſelfe/ ⁊ ſo moche leſſe an other man. ¶Therfore it nedeth to be done by hym that is more than man/ that is onely god/ ⁊ that was ſkylfull that he ſhold refourme ⁊ reſtore man to blyſſe yf he ſholde be ſafe/ whiche of his endles goodnes fyrſt ſhope hym therto. How than it myght be refourmed/ ⁊ how it is refourmed to yͤ fyrſt lykenes by hym yͭ fourmed it/ by the grace of god I ſhall tell the/ for that is the entent of this wrytynge.

¶How it neded to mankynde that onely thrugh the paſſyon of Chryſt it ſholde be reſtored and refourmed that was forſhapen by the fyrſt ſynne. Ca.ij.

The ryghtwyſnes of god aſketh yͭ a treſpace done be not forgyuen without that amendes be made for it yf it may be done. Now it is ſothe mankynde that was hole in Adam the fyrſt man treſpaced agaynſt god ſo wonders greuouſly whan it forfayted yͤ ſpecyall byddynge of hym/ and aſſented to the falſe counſeyle of the fende/ that it deſerued ryghtfully for to haue be departed from hym and dampned to hell withouten ende/ ſo farforth that ſtandynge yͤ ryghtwyſnes of god it myght not be forgyuen/ but yf amendes were fyrſt made ⁊ full ſatyſfaccyon therfore. But this amendes myght no man make that was man onely/ and comen out of Adam by kyndly generacyon for this ſkyll. For the treſpace ⁊ vnworſhyp was endles grete/ ⁊ therfore it paſſed mannes myght to make amendes for it. And alſo for this ſkyll. He that hath treſpaced ⁊ ſhall make amendes hym behoueth for to gyue to hym that he hath treſpaced vnto all that he oweth/ though he had not treſpaced/ ⁊ alſo ouer that hym behoueth to gyue ſomwhat that he oweth not but onely for that he treſpaced. But mankynde had not wherwith that he myght paye god for his treſpace ouer that he ought hym. For what good dede yͤ man myght do in body or in ſoule it was but his dette/for euery man ought as yͤ goſpel ſayth to loue god with all his herte/& all his ſoule/& all his myght/& better myght he not do than this. And neuertheles this dede ſuffyſed not to the refourmyng of mankynde/ne this myght he not do but yf he had be fyrſt refourmed. ¶Than neded it yͭ yf mānes ſoule ſholde be refourmed/& yͤ treſpace made good/that our lorde god hymſelfe ſhold refourme this ymage/and make amendes for this treſpace ſythen yͭ no man myght. But that myght he not do in his godhede/for he myght not ne ought not to make amēdes by ſuffrynge of payne in his owne kynde/therfore it neded that he ſhold take yͤ ſame mankȳde yͭ had treſpaced & become man. And that myght he not by yͤ comyn lawe of generacyon/for it was impoſſyble goddes ſone to be borne of a touched woman. ¶Therfore he muſt become man thrugh a gracyous generacyon by the werkynge of yͤ holy ghoſt of a clene gracyous mayden our lady ſaynt Mary/& ſo was it done/for our lord Jeſu goddes ſone became man/and thrugh his precyous deth yͭ he ſuffred made amendes to the father of heuen for mannes gylte/& that myght he well do for he was god/and he ought not for hymſelfe/but in as moche as he was man borne of the ſame kynde yͭ Adam was that fyrſt treſpaced/& ſo though he ought it not for his owne propre perſone/for hymſelfe myght not ſynne. Neuertheles he ought of his free wyll for the treſpace of all mankynde/the whiche mankynde he toke for the ſaluacyon of man of his endles mercy. For ſoth it is/there was neuer man yͭ myght yelde to god ony thynge of his owne yͭ he ought not/but onely this bleſſed Jeſu/for he myght paye god one thynge that he ought not/as for hymſelfe/ & that was but one thynge/that was to gyue his precyous lyfe by wylfull takynge of dethe for loue of ſothfaſtnes. This ought he not / as moche good as he myght do to the worſhyp of god in this lyfe/all were but dette. But for to take dethe for loue of ryghtwyſnes / he was not bounde therto. He was bounde to ryghtwyſnes/ but he was not bounde to dye/ for deth is onely a payne ordeyned to man for his owne ſynne / but our lorde Jeſu ſynned neuer/ne he myght not ſynne/and therfore he ought not to dye. Than ſythen he ought not to dye/ and yet wylfully he dyed/than payed he to god more than he ought. And ſythen yͭ was the beſt mannes dede & mooſt worthy that euer was done. Therfore was it reaſonable that the ſynne of mankynde ſhold be forgyuen/in as moche as mankynde had founde a man of the ſame kynde without wemme of ſynne/that is Jeſu that myght make amendes for yͤ treſpace done & myght paye our lord god all that he ought/ & ouer more that he ought not. Than ſyth that our lorde Jeſu god & man dyed thus for ſaluacyon of mannes ſoule/it is ryghtfull that ſynne ſhold be forgyuen/ & mannes ſoule that was his ymage ſholde or myght be refourmed & reſtored to yͤ fyrſt lykenes and to the blyſſe of heuen. This paſſyon of our lorde & this precyous dethe is the grounde of all the refourmynge of mannes ſoule/ wͭout whiche myght neuer mannes ſoule haue be refourmed to the lykenes of hym / ne come to the blyſſe of heuen/but bleſſed may he be in all his werkynge. Now it is ſo that thrugh the vertue of his precyous paſſyon the brennynge ſwerde of Cherubyn that droue Adam out of paradyſe is now put awaye/and the endles gates of heuen are open to euery man that wyll entre in therto. For the perſone of Jeſu is bothe god and kynge of heuen in yͤ blyſſe of the father/ & as man he is porter of the gate redy to receyue euery ſoule that wyll be refourmed here in this lyfe to his lykenes / for now may euery ſoule yf that he wyll be refourmed to the lykenes of god / ſyth that the treſpace is forgyuen / and the amendes thrugh Jeſu is made for the fyrſt gylte. Neuertheles though this be ſothe all ſoules haue not the profyte ne yͤ fruyte of this precyous paſſyon / ne are not refourmed to the lykenes of hym.

¶ That the iewes & paynyms and alſo fals chryſten men be not refourmed affectually thrugh the vertue of the paſſyon for theyr owne defaute. Ca.iij.

Two maner of men are not refourmed by the vertue of this paſſyon. One is of them that byleue it not. An other is of them that loue it not / as iewes and paynyms haue not the benefyte of his paſſyon / for they byleue it not. Jewes byleue not that Jeſu the ſone of the virgyn Mary is goddes ſone of heuen. Alſo yͤ paynyms byleue not that the ſouerayne wyſdome of god wolde become the ſone of man / & in manhode wolde ſuffre yͤ paynes of deth. And therfore the iewes helde the prechynge of the croſſe & of the paſſyon of Chryſt nought but ſclaūder & blaſphemy. And the paynyms helde it nought but fantaſy and foly. But true chryſten men helde it the ſouerayne wyſdome of god & his grete myght. Thus ſayd
Cori.j. ſaynt Poule (Predicamus vobis chriſtum crucifixum iudeis quidem ſcandalum: gentibus autem ſtulticiam ipſis autem vocatis iudeis et grecis chriſtum dei virtutem et dei ſapientiam) That is / We preche to you that ye byleue that Jeſu Chryſt crucyfyed the ſone of Mary is goddes ſone ſouerayne vertue & wyſdome of god / the whiche Jeſu to iewes and paynyms that byleue not in hym is but ſclaunder and foly. And therfore theſe men by theyr vntrouth put themſelfe fro the refourmynge of

theyꝛ owne ſoule/⁊ ſtandynge theyꝛ vntrouth ſhall they neuer be ſafe noꝛ come to yͤ blyſſe of heuen. Foꝛ ſoth it is/ fro the begynnynge of the woꝛlde vnto the laſt endynge was there neuer man ſafe/ne ſhall be ſafe/but yf he had trouth generall oꝛ ſpecyall in Jeſu Chꝛyſt/to come oꝛ comen. Foꝛ ryght as all choſen ſoules yͭ were befoꝛe the incarnacyon vnder the olde teſtamēt had trouth in Chꝛyſt that he ſholde come and refourme mannes ſoule/eyther openly as patryarkes ⁊ pꝛophetes ⁊ other holy men had oꝛ elles pꝛyuely ⁊ generally as childꝛen ⁊ other ſymple ⁊ imperfyte ſoules had yͭ knewe not ſpecyally the pꝛeuyte of the incarnacyon. Ryght ſo all choſen ſoules vnder the newe teſtament haue trouth in Chꝛyſt that he is come eyther openly/oꝛ felyngly as ghoſtly men and wyſe men haue/oꝛ els generally as childꝛen haue yͭ dye chꝛyſtened ⁊ other ſymple ⁊ lewde ſoules haue that are nouryſſhed in yͤ boſom of holy chirche. Syth this is ſoth than thynketh me yͭ theſe men gretly ⁊ greuouſly erre/that ſaye yͤ iewes ⁊ ſaraſyns by kepyng of theyꝛ owne lawe may be made ſafe though they byleue not in Jeſu Chꝛyſt as holy chirche byleueth/in as moche as they wene that theyꝛ owne fayth is good ⁊ ſure ⁊ ſuffyſaūt to theyꝛ ſaluacyon And in that byleue they do as it ſemeth many good dedes of ryghtwyſnes. And perauenture yf they knewe yͤ chꝛyſten fayth were better thā theyꝛ owne is/they wold leue theyꝛ owne ⁊ take it/therfoꝛe that they ſhold be ſafe Nay it is not ynough ſo/foꝛ Chꝛyſt god ⁊ man is bothe waye ⁊ ende/⁊ he is mediatour bytwene god ⁊ man/⁊ without hym may no ſoule be reconſyled/ne come to the blyſſe of heuen. And therfoꝛe they yͭ byleue not in hym yͭ is bothe god ⁊ man may neuer be ſafe ne come to blyſſe.

¶Other men alſo that loue not Chꝛyſt noꝛ his paſſyon are not refourmed in the ſoule to the lykenes of hym and theſe men are fals chryſten men yͤ whiche are out of charite/& lyue & dye in deedly ſynne. ¶These men byleue well as it ſemeth that Jeſu is goddes ſone/& that his paſſyon ſuffyſeth to ſaluacyon of mãnes ſoule/& they byleue alſo all the other artycles of the fayth. But it is an vnſhaply trouth & a deed/ for they loue hym not/ne they choſe not the fruyte of his paſſyon/but they lye ſtyll in theyr ſynne and in the fals loue of this worlde vnto theyr laſt ende/& ſo they be not refourmed to the lykenes of god/but go to the paynes of hell endleſly/as iewes & ſaraſyns do/and in to moche more greter payne than they/in as moche as they had the trouth & kepte it not/for that was more treſpace than and yf that they had neuer had it. ¶Than yf thou wylte wyte whiche ſoules are refourmed here in this lyfe to the ymage of god thrugh the grete vertue of his precyous paſſyon/ſothly onely thoſe that byleue in hym/and loue hym/in whiche ſoules the ymage of god that was thrugh ſynne forſhapen/as it were in to a foule beeſtes lykenes is reſtored & refourmed to yͤ fyrſt ſhape/and to the worthynes and worſhyp that it had in the begỹnynge/without whiche reſtorynge & refourmynge ſhall there neuer ſoule be ſafe ne come to blyſſe.

¶Of two maner refourmynges of this ymage/one in fulnes/an other in fayth. Ca.iiij.

NOw ſayeſt thou how may this be ſothe that the ymage of god the whiche in mãnes ſoule myght be refourmed here in this lyfe to his lykenes in ony creature. It ſemeth not/it myght not be ſo. For yf it were refourmed than ſholde it haue ſtable mynde/clere ſyght/& clere brennynge loue in god and ghoſtly thynges euerlaſtyngly as it had in the begynnynge/but yͤ is no creature as thou byleueſt lyuynge here in this lyfe. For as agaynſt thy ſelfe thou canſt well ſaye the thynketh full farre therfro/thy mynde/thy reaſon/⁊ yͤ loue of thy ſoule are ſo moche ſet in beholdynge ⁊ in loue of erthly thȳges that of ghoſtly thynges yͧ feleſt ryght lytell. Thou feleſt no refourmynge in thyſelfe/but yͧ arte ſo belapped with this blacke ymage of ſynne for ought yͭ thou mayſt do/ that vpon what ſyde thou the turne thou feleſt thy ſelfe defouled ⁊ ſpotted with fleſſhely ſterynges of this foule ymage/other chaūgynge feleſt yͧ none fro fleſſhelynes in to ghoſtlynes/neyther in preuy myghtes of thy ſoule wͭ in/ne in bodyly felynge without/wherfore ye thȳke that it myght not be that this ymage myght be refourmed. Or elles yf it myght be refourmed/than aſkeſt yͧ how it myght be refourmed. To this I anſwere ⁊ ſaye thus. There is two maner of refourmynges of the ymage of god whiche is mannes ſoule. One is in fulnes/an other is in partye. Refourmynge in fulnes may not be had in this lyfe / but it is delayed after this lyfe to the blyſſe of heuen/where mānes ſoule ſhall fully be refourmed/ not to that ſtate yͭ it had at the fyrſt begȳnynge by kynde/or myght haue had thrugh grace yf it had ſtande hole/but it ſhall be reſtored to moche more blyſſe and moche hyer Ioye thrugh the grete mercy and the endles goodnes of god than it ſholde haue had yf it had neuer fallē/for than ſhall the ſoule receyue the hole ⁊ the full felyng of god in all myghtes of it/ without medlynge of ony other affeccyon/⁊ it ſhall ſe mankynde in the perſone of Ieſu aboue the kynde of aūgelles oned to the godhede/for than ſhall Ieſu bothe god ⁊ man be all in all/⁊ onely he / and none other but he/ as the prophete ſayth (Dn̄s ſolus exaltabitur in illa die) That is our lord Ieſu in that daye that is euerlaſtynge daye ſhall be hyghed onely / ⁊ none but he. And alſo the body of man ſhall than be glorifyed/ for it ſhall receyue fully the ryche dowary of vndedlyneſſe

Duplex re
formacio
in toto p

Eſai. ij

with all that longeth therto. This shall a soule haue w the body/ ⁊ moche more than I can saye/ but that shal be in ẏ blysse of heuen ⁊ not in this lyfe. For though it be so ẏ the passyon of our lord bycause of all this full refourmynge of mannes soule/ neuertheles it was not his wyll for to graũte this full refourmynge ryght anone after his passyon to all chosen soules that were lyuyng in tyme of his passyon/ but he delayed it vnto the last daye/ ⁊ that was for this skyll. Soth it is that our lord Jesu Chryst of his mercy hath ordeyned a certayne nombre of soules to saluacyon whiche nombre was not fulfylled in ẏ tyme of his passyon/ ⁊ therfore it neded that by length of tyme thrugh kyndly generacyon of men it sholde be fulfylled. Than yf it had so be ẏ as soone after the deth of our lord euery soule that wold haue byleued in hym shold by his lyfe haue be blessed ⁊ full refourmed without ony other abydȳge/ there wolde no creature that lyued than haue be that he ne wolde haue receyued the fayth for to haue be made blessed/ ⁊ than sholde generacyon haue ceased. And so sholde we that are now chosen soules lyuynge/ ⁊ other soules that come after vs not haue ben borne. And so shold our lorde haue fayled of his nombre. But ẏ may not be/ ⁊ therfore our lord puruayed moche better for vs in that that he delayed the full refourmynge of mannes

Heb.ij. soule tyll the last ende/ as saynt Poule sayth (Deo ꝓ nobis melius ꝓuidēte: ne sine nobis cōsummarent̄) That is to saye/ our lorde puruayed better for vs as in ẏ delay of our refourmynge than yf he had graũted it than. For this skyll ẏ the chosen soules here before shold not make a ful ende without vs ẏ come after. An other skyll is this For sythen ẏ man in his fyrst fourmynge of god was set in his free wyll/ ⁊ had free chosynge whether he wolde haue [illegible] god or no. It was therfore reasonable ẏ syth he wolde not choſe god than / but wretchedly fell fro hym. If he ſcholde afterwarde be refourmed þ he ſcholde be ſet agayne in the ſame free choſynge that he was fyrſt in / whether he wolde haue þ profyte of his refourmynge or no. And this may be a cauſe why mannes ſoule was not refourmed fully as faſt after þ paſſyon of Jeſu Chryſt.

¶ That refourmynge in party is in two maners One in fayth / an other in felynge. Ca. v.

ANother refourmynge of this ymage is in party and this refourmynge may be had in this lyfe / & but yf it be had in this lyfe it may neuer be had / ne the ſoule may neuer be ſafe. But this refourmynge is in two maners. One is in fayth onely / an other is in fayth & in felynge. The fyrſt refourmynge in fayth onely ſuffyſeth to ſaluacyon. The ſeconde is worthy to haue paſſynge mede in the blyſſe of heuen. The fyrſt may be had lyghtly & in ſhorte tyme. The ſeconde may not ſo / but thrugh length of tyme & moche ghoſtly trauayle. The fyrſt may be had with the felynge of þ ymage of ſynne. For though a man fele no thynge in hymſelfe but all ſterynges of ſynne & fleſhely deſyres / not agaynſtandynge þ felynge / yf he wylfully aſſent not therto he may be refourmed in fayth to the lykenes of god. But the ſeconde refourmynge putteth out the lykynge in felyng of fleſhely ſterynges and worldly deſyres / & ſuffreth no ſuche ſpottes to abyde in this ymage. The fyrſt refourmynge is onely of begynnynge & profytynge ſoules / & of actyfe men. The ſeconde is of perfyte ſoules & of cōtemplatyfe men. For by þ fyrſt refourmynge the ymage of ſynne is not deſtroyed / but it is lefte as it were all hole in felynge. But the ſeconde refourmynge deſtroyeth þ olde felynges of this ymage of ſynne / & bryngeth to þ ſoule newe gracyous felynges thrugh the werkynge of the holy ghooſt / the whiche is good the ſeconde is better / but the thyrde that is in the blyſſe of heuen is mooſt beſt. Fyrſt let vs ſpeke of the one & after of the other. And ſo we ſhall come to the thyrde.

¶ That thrugh the ſacrament of baptym that is grounded in the paſſyon of Chryſt this ymage is refourmed fro orygynall ſynne. Ca. vj.

TWo maner of ſynnes maketh a ſoule to leſe the ſhape & the lykenes of god / that one is called orygynall that is ẏ fyrſt ſynne / that other is called actuall ẏ is wylfully done ſynne / theſe two ſynnes put a ſoule fro ẏ blyſſe of heuen / & dampneth it to ẏ endles payne of hell / but yf it be thrugh the grace of god refourmed to his lykenes or it paſſe hens out of this lyfe. Neuertheles two remedyes are there agaynſt theſe two ſynnes / by ẏ whiche a forſhapen ſoule may be reſtored agayne. One is the ſacrament of baptym agaynſt orygynall ſynne / an other is ẏ ſacrament of penaũce agaynſt actuall ſynne / a ſoule of a chylde that is borne & is vnchryſtened bycauſe of orygynall ſynne hath no lykenes of god / he is nought but an ymage of ẏ fende & a bronde of hell. But as ſoone as it is chryſtened it is refourmed to the ymage of god / and thrugh the vertue of fayth of holy chirche ſodeynly it is turned fro the lykenes of the fende & made lyke an aũgel of heuen. Alſo the ſame falleth to a iewe or to a ſarazyn ẏ whiche or they be chryſtened are no thynge but mancyples of hell. But whan they forſake theyr errour and fall mekely to the trouth in Chryſt & receyue baptym of water in the holy ghooſt / ſothly without ony more taryenge they are refourmed to the lykenes of god ſo fully as holy chirche byleueth / ẏ yf they myght as ſoone after baptym paſſe out of the worlde they ſholde ſtreyght flee to heuen without ony more lettynge / had they done neuer ſo moche ſynne before in ẏ tyme of theyr vntrouth / & neuer ſholde they fele ŷ paynes of hell ne of purgatory/ & ŷ preuylege ſholde they haue by the meryte of Chryſtes paſſyon.

¶ That thrugh the ſacrament of penaūce that ſtandeth in contrycyon/ confeſſyon/ and ſatyſfaccyon this ymage is refourmed fro actuall ſynne. Ca. vij.

ALſo what chryſten man or woman ŷ hath loſt ŷ lykenes of god thrugh a deedly ſynne brekynge goddes cōmaūdementes/ yf he thrugh the touchynge of grace ſothfaſtly forſake his ſynne with ſorowe & contrycyon of herte/ & be in full wyll for to amende hym/ & turne hym to good lyuynge/ & in this forſayd wyll receyueth the ſacrament of penaūce yf he may/ or yf ŷ he may not he is in wyll therto. Sothly I ſaye ŷ this mannes ſoule or womans that was forſhapen fyrſt to the lykenes of ŷ deuyll thrugh deedly ſynne is now by the ſacrament of penaunce reſtored & ſhapen agayne to the ymage of our lorde god. This is a grete curteſy of our lord & an endles mercy that ſo lyghtly forgyueth all maner of ſynne/ & ſo ſodeynly gyueth plente of grace to a ſynfull ſoule that aſketh mercy of hym/ he abydeth not grete penaūce doynge/ ne paynfull fleſhely ſuffrynge or he forgyue it. But he aſketh a lothynge of ſynne & a full forſakynge in wyll of the ſoule for the loue of hym & a turnynge of the herte to hym. This aſketh he/ for this gyueth he/ and than whan he ſeeth this without ony delayeng he forgyueth the ſynne & refourmeth ŷ ſoule to his lykenes/ than the ſynne is forgyuen that the ſoule ſhall not be dampned. Neuertheleſſe the payne detted for the ſynne is not yet fully forgyuen/ but yf contrycyon and loue be the more. And therfore ſhall he go & ſhewe hym and ſhryue hym to his ghoſtly father/ & receyue penaunce enioyned for his treſpace & gladly fulfyll it/ ſo that bothe the ſynne & the payne may be done awaye or he paſſe hens. And that is the ſkylfull ordynaũce of holy chirche for grete profyte of mannes ſoule that though yͤ ſynne be forgyuen thrugh the vertue of contrycyon / neuertheles in fulfyllynge of mekenes / and for to make hole ſatyſfaccyon he ſhal yf he may ſhewe to his preeſt playner confeſſyon / for yͭ is his token ⁊ his warraũt of forgyuenes agaynſt all his enemyes / ⁊ yͭ is nedefull to haue. For yf a man had forfeyted his lyfe agaynſt a kynge of this erth / it were not ynough to hym as for a full ſurenes to haue onely forgyuenes of the kynge / but yf he haue a charter the whiche may be his token ⁊ his warraũt agaynſt all other men. Ryght ſo may it be ſayd ghoſtly / yf a man haue forfeyted agaynſt the kȳge of heuen his lyfe thrugh deedly ſynne / it is not ynough to hym to full ſurenes for to haue forgyuenes of god onely by contrycyon bytwene god ⁊ hym / but yf he haue a charter made by holy chirche yf he may come therto / ⁊ that is the ſacrament of penaũce the whiche is his charter ⁊ his tokẽ of forgyuenes. For ſyth yͭ he forfeyted bothe agaynſt god ⁊ holy chirche / it is nedefull that he haue forgyuenes for that one / ⁊ a warraunt for yͤ other. And this is one cauſe why that cõfeſſyon is nedefull. An other cauſe is this. For ſyth this refourmynge of yͤ ſoule ſtãdeth in fayth onely ⁊ not in felyng / therfore a fleſſhely man that is rude ⁊ boyſtous ⁊ can not deme lyghtly but outwarde of bodyly thȳges ſhold not haue byleued that his ſynnes had bẽ forgyuen hym / but yf he had ſome bodyly token / ⁊ that is cõfeſſyon / thrugh the whiche token he made all ſure of forgyuenes / yf yͭ he do that is in hym This is the byleue of holy chirche as I vnderſtande it. Alſo an other cauſe is this. Though yͤ grounde of forgyuenes ſtande not pryncypally in cõfeſſyon but in contrycyon of yͤ herte / ⁊ in forthynkynge of ſynne / neuertheles I hope yͭ there is many a ſoule yͭ ſholde neuer haue felte very contrycyon/ nor had full forſakynge of ſynne yf confeſſyon had not ben. For it falleth ofte ſythes that in the tyme of cōfeſſyon grace of compūccyon cometh to a ſoule that before neuer feled grace/ but euer was colde ⁊ drye and farther fro felynge of grace. And therfore ſyth cōfeſſyon was ſo profytable to the more party of chryſten men holy chirche ordeyned for the more ſurenes generally to all chryſten men ẏ euery man ⁊ woman ſholde ones in the yere at ẏ leeſt be ſhryuen of all theyr ſynnes that come to theyr mynde to theyr ghoſtly father/ though they had neuer ſo moche contrycyon before tyme. Neuertheles I hope well ẏ yf all men had ben as beſy aboute ẏ kepynge of themſelfe in eſchewynge of all maner of ſynne/ ⁊ had comen to as moche grete knowynge ⁊ felynge of god as ſome man hath/ that holy chirche ſholde not haue ordeyned ẏ token of cōfeſſyon/ as for nedefull bonde/ for it had not neded. But for that all men are not ſo perfyte/ ⁊ parauenture moche of ẏ more party of chryſten men is vnperfyte/ therfore holy chirche ordeyned confeſſyon/ by waye of generall bonde to all chryſten men ẏ wyll knowe holy chirche as theyr mother and wolde be buxom to her byddynge. If this be ſothe as I hope it is/ than erreth he gretly that generally ſayth that confeſſyon of ſynnes for to ſhewe a preeſt is neyther nedefull to a ſynner ne behouefull/ ⁊ that no man is bounde therto. For by that that I haue ſayd it is bothe nedefull ⁊ alſo very ſpedefull to all thoſe ſoules ẏ in this myſerable ⁊ wretched lyfe are defouled thrugh dedely ſynne forſhapen fro the lykenes of god/ whiche may not be reformed to his lykenes but by the ſacrament of penaūce that pryncypally ſtandeth in contrycyon ⁊ ſorowe of hert/ ⁊ ſecūdaryly in ſhryfte of mouth folowynge after yf it may be had. And thus on this maner by this ſacramēt of penaūce is a ſynfull ſoule

a full forſakynge of ſynne / and a true turnynge of
our wyll to good lyuynge. Ca. ix.

Of this refourmynge in fayth ſpeketh ſaynt Poule
Heb. x. thus (Juſtus ex fide viuit) The ryghtwyſe man
lyueth in fayth / ẏ is / he ẏ is made ryghtfull by baptym
or by penaũce he lyueth in fayth whiche ſuffyſeth to ſaluacyon
Roma. v. & to heuenly peas / as ſaynt Poule ſayth (Juſtificati
ex fide pacē habem⁹ ad deū) That is / we that are
ryghted & refourmed thrugh fayth in Chryſt hath peas
& accorde made bytwene god & vs / not agaynſtondynge ẏ
vycyous felynges of our body of ſynne / for though this
refourmynge be pryuy & may not well be felte here in this
lyfe / neuertheles who ſo byleueth it ſtedfaſtly & ſhapeth
his werkes beſyly to accorde to his trouth / & ẏ he turne
not agayne to deedly ſynne. Sothly whan the houre of
deth cometh / & the ſoule is departed fro this bodyly lyfe
than ſhall he fynde it ſoth that I ſaye now. Thus ſayth
ſaynt Johñ in cōforte of choſen ſoules that lyue here in
fayth vnder ẏ felynge of this paynfull ymage (Chariſſimi
et nūc ſumus filij dei: ſed nondū apparuit qd erimus
Scimus autē qm̃ cū xp̃s apparuerit tūc apparebimus cū
eo ſimiles ei in gloria) That is / my dere frendes we are
now whyle we lyue here ẏ ſones of god / for we are refourmed
by fayth in Chryſt to his lykenes. But it ſheweth
not yet what we are / but it is all pryuy / neuertheles we
Joha. iii. knowe well ẏ whan our lorde ſhall ſhewe hym at the laſt
daye / than ſhall we appere with hym lyke to hym in endeles
Joye. If thou wylte wyte than yf thy ſoule be refourmed
to the ymage of god or no / by that I haue ſayd ẏ mayſt
haue entre / ranſake thy conſcyence & loke what thy wyll
is / for therin ſtandeth all. If it be turned fro all maner of
deedly ſynne that ẏ wolde for nothynge wytyngly and
wylfully breke the cōmaundement of god / & for that thou

haſt myſdone here before agaynſt his byddynge yͭ haſt ſhryuen the therof mekely with full herte to leue it/⁊ art ſory that thou dydeſt it/I ſaye than ſurely that thy ſoule is refourmed in fayth to the lykenes of god.

¶ That all the ſoules that lyue mekely in yᵉ fayth of holy chirche/and haue theyr fayth quyckened in loue and charite be refourmed by this ſacrament/ though it be ſo yͭ they may not fele yᵉ ſpecyall gyfte of deuocyon or of ghoſtly felynge. Ca.x.

IN this refourmynge yͭ is onely in fayth the mooſt parte of choſen ſoules lede theyr lyfe that ſet theyr wyll ſtedfaſtly to flee all maner of deedly ſynne/⁊ to kepe them in loue ⁊ charite to theyr euen chryſten/⁊ to kepe yᵉ cõmaũdementes of god after theyr cũnynge. And whan it ſo is yͭ wycked ſterynges ⁊ euyll wylles ryſen in theyr hertes of pryde or of enuy of Ire or lechery/or of ony other heed ſynne they agaynſtãde them ⁊ ſtryue agaynſt them by dyſpleaſyng of wyll/ſo yͭ they folowe not in dede theſe wycked wylles. And neuertheles yf they fall lyghtly as it were agaynſt theyr wyll thrugh frayltee or vncũnynge as ſoone theyr cõſcyence greueth them ⁊ payneth them ſo greuouſly that they may haue no reſt tyll they be ſhryuen ⁊ may haue forgyuenes. Sothly all theſe ſoules yͭ thus lyue in this refourmyng ⁊ ben foũde therin/in the houre of deth they ſhall be ſafe ⁊ come to the very full refourmynge in the blyſſe of heuen. Though it be ſo yͭ they myght neuer haue ghoſtly felynge ne inwarde ſauour/ ne ſpecyall grace of deuocyon in all theyr lyfe tyme/or els yf thou ſaye yͭ no ſoule ſhall be ſafe but yf it were refourmed in ghoſtly felynge yͭ it myght fele deuocyon ⁊ ghoſtly ſauour in god as ſome ſoules do thrugh ſpecyall grace than ſholde fewe ſoules be ſafe in rewarde of multytude of other. Nay it is not for to byleue that for yᵉ ſoules that onely are deuoute & by grace come to ghoſtly felynge/& for no mo our lorde Jeſu ſholde haue take mankynde/& ſuffred yͤ harde paſſyō of deth/it had be a lytell purchaſe to hym for to haue come fro ſo farre to ſo nere/& fro ſo hye to ſo lowe for ſo fewe ſoules. Naye his mercy is ſpredde larger than ſo. Neuertheles on yͤ contrary wyſe yf yͤ byleue yͭ the paſſyon of our lord is ſo precyous/& his mercy ſo moche yͭ there ſhall no ſoule be dampned/& namely of no chryſten man do he neuer ſo euyll as ſome foles wene ſothly yͤ erreſt gretly/therfore go in the meane & holde the in yͤ myddes/& byleue as holy chirche byleueth/and that is that the mooſt ſynful man that lyueth here yf he turne his wyll thrugh grace fro deedly ſynne with ſothfaſt repentaūce to the ſeruyce of god/ he is refourmed in his ſoule/& yf he dyed in that ſtate he ſhal be ſafe. Thus behyght our lorde by his ꝓphete ſayenge thus (In quacūq; hora conuerſus fuerit peccator et ingemuerit: vita viuet et nō moriet᷑) That is/in what tyme yͭ it be that yͤ ſynfull man is turned to god fro ſynne/& he haue ſorowe therfore he ſhall lyue/& ſhall not dye endleſly. And on the other ſyde who ſo lyueth in deedly ſynne & wyl not leue it ne amende hym therof/ne receyue the ſacrament of penaūce/or elles yf he receyue it he taketh it not ſothfaſtly for the loue of god/ that is for yͤ loue of vertue & clennes but onely for drede or ſhame of yͤ worlde/or for drede onely of paynes of hell/ he is not refourmed to yͤ lykenes of god/and yf he dye in that plyght he ſhal not be ſafe/his trouth ſhall not ſaue hym/for his trouth is deed & lacketh loue/& therfore it ſerueth hym not. But they that haue trouth quyckened with loue & charite are refourmed to the lykenes of god/though it be but yͤ leeſt degre of charite/as are ſymple ſoules the whiche fele not the gyfte of ſpecyall deuocyon ne ghoſtly knowynge of god as ſome

Eſaie xxviij.

ghoſtly men done/but byleue generally as holy chirche byleueth/and knoweth not fully what it is/for it nedeth not to them/& in that byleue they kepe them in loue and charite to theyr euen chryſten as they may/& flee all deedly ſynne after theyr cūnynge/& do the dedes of mercy to theyr euen chryſten. All theſe longe to yͤ blyſſe of heuen. For it is wryten in the apoc. thus (Qui timetis deū puſilli et magni laudate eū) This is/ye yͤ drede god bothe ſmall & grete thanke hym. By grete are vnderſtāde ſoules yͭ are profytynge in grace/or elles perfyte in the loue of god/the whiche are refourmed in ghoſtly felynge. By ſmall are vnderſtand ſoules vnperfyte of worldly men & women/& other yͭ haue but a chyldes knowynge of god and full lytell felynge of hym/but are brought forth in yͤ boſom of holy chirche/& nouryſſhed with the ſacrament as chyldren are fedde wͭ mylke. All theſe ſholde loue god and thanke hym for ſaluacyon of theyr ſoules by his endles mercy & goodnes. For holy chirche that is mother of all theſe and hath tender loue to all her chyldren ghoſtly prayeth & aſketh for them all tenderly of her ſpouſe that is Jeſu & geteth them hele of ſoule thrugh vertue of his paſſyon/& namely for them that can not ſpeke for them ſelfe by ghoſtly prayer for theyr nede. Thus I fynde in the goſpell/that yͤ woman of chanane aſked of our lorde hele to her doughter that was trauayled with a fende/& our lorde made fyrſt daūger bycauſe ſhe was an alyene. Neuertheles ſhe ceaſed not for to crye tyll our lorde had graūted her aſkynge/& ſayd to her thus. A woman moche is thy trouth/be it to yͤ ryght as yͧ wylte. In yͤ ſame houre was her doughter hole This woman betokeneth holy chirche that aſketh helpe of our lorde for ſymple vncūnynge ſoules yͭ are trauayled with temptacyōs of the worlde/& can not ſpeke ꝑfytly to god by feruour of deuoc

Apoc. xvi.

cyon ne brennynge loue in contemplacyon. And though it ſeme that our lorde make daunger fyrſt bycauſe that they are as it were alyened fro hym. Neuertheles for ẏ grete trouth and deſerte of holy chirche he graunteth to her all that ſhe wyll. And ſo are theſe ſymple ſoules that byleue ſtedfaſtly as holy chirche byleueth/and put them fully in the mercy of god/and make them vnder ẏ ſacramẽtes ⁊ lawes of holy chirche made ſafe thrugh prayer and trouth of theyr mother holy chirche.

¶ That ſoules refourmed nede euer to fyght and to ſtryue agaynſt the ſterỹges of ſynne whyle they lyue here. And how a ſoule may knowe whan it aſſenteth to the ſterynge/and whan not Ca.xi.

THis refourmỹge in fayth is lyghtly goten/but it may not ſo lyghtly be holde/⁊ therfore what man or woman ẏ is refourmed to the lykenes of god in trouth moche trauayle ⁊ beſynes muſt they haue yf they wyll kepe this ymage hole ⁊ clene ẏ it fall not downe agayne thrugh wekenes of wyll to the ymage of ſynne. He may not be ydle ne recheles for the ymage of ſynne is ſo nere faſtned to hym/⁊ ſo cõtynually preſſeth vpon hym by dyuers ſterỹges of ſynne/that but yf he be right well ware he ſhall full lyghtly thrugh aſſent fall agayne therto/⁊ therfore hym nedeth euer to be ſtryuynge ⁊ fyghtynge agaynſt wycked ſterynges of this ymage of ſynne/and that he make none acorde therwͭ/ne take no frendſhyp to it for to be buxom to his vnſkylfull byddynges. For yf he do he begyleth hymſelfe. But ſothly yf he ſtryue with them he nedeth not moche to drede of aſſentỹg/for ſtryfe breketh peas ⁊ falſe acorde. It is good that a man haue peas wͭ all thynge/ſaue with ẏ fende ⁊ with this ymage of ſynne/for agaynſt them hym nedeth euer to fyght in his thought ⁊ in his dede tyll he haue goten on them the mayſtry/ & that ſhall neuer be fully in this lyfe/as longe as he bereth & feleth this ymage. I ſay not but ỷ a ſoule may thrugh grace haue ỷ ouerhande ouer this ymage ſo farforth ỷ he ſhall not folowe nor aſſent to ỷ vnſkylfull ſterynges of it/but to be ſo clene delyuered fro this ymage that he ſholde fele no ſuggeſtyon ne ianglynge of fleſſhely affeccyon/ne of vayne thought no tyme may no man haue in this lyfe. I hope that a ſoule ỷ is refourmed in felynge by rauyſſhynge of loue in contemplacyon of god may be farre fro ỷ ſenſualyte & fro vayne ymagynacyon & ſo farre drawen out & departed fro the fleſſhely felynge for a tyme ỷ it ſhall not fele but god/but that laſteth not euer/& therfore ſaye I that euery man behoueth to ſtryue agaynſt this ymage of ſynne/& namely he that is refourmed in fayth onely that ſo lyghtly may be deceyued therwt. In the perſone of whiche men ſayth ſaynt Poule (Caro ꝯcupiſcit aduerſus ſpirm̄: et ſpūs aduerſus carnē) gal.v. That is/a ſoule refourmed to ỷ lykenes of god fighteth agaynſt the fleſſhely ſterynges of this ymage of ſynne/& alſo this ymage of ſynne ſtryueth agaynſt ỷ wyll of the ſpiryte. This maner of fyghtyng of this double ymage ſaynt Poule knewe whan he ſayd thus (Inueni legē in mēbris meis repugnantē legi mētis mee: et captiuū me ducētem in legē pcti) Rom. vij. That is/I haue foūde two lawes in myſelfe/one lawe in my ſoule within/and an other in my fleſſhely lymes wtout fyghtynge wt it that oft ledeth me as a wretched pryſoner to ỷ lawe of ſynne. By theſe two lawes in a ſoule I vnderſtande this double ymage By the lawe of the ſpiryte I vnderſtande ỷ reaſon of the ſoule whan it is refourmed to the ymage of god. By the lawe of the fleſſhe I vnderſtande ỷ ſenſualytees whiche I call the ymage of ſynne. In theſe two lawes a ſoule refourmed ledeth his lyfe as ſaynt Poule ſayth (Mente enī

do thus than may he come to reſt in cōſcyence. But than
ſome are ſo fleſſhely & ſo vncūnynge ẏ they wolde fele or
ſe or here forgyuenes of theyr ſynnes as openly as they
myght fele & ſe a bodyly thynge/& for as moche as they
fele it not ſo/therfore they fall ofte in ſuche feres & doubtes
of themſelfe/& neuer may come to reſt/& in ẏ are they
vnwyſe/for fayth goth before felynge. Our lorde ſayd to
a man ẏ was in ẏ palſey whan he heled hym thus (Cōfide
math. ix. fili remittuntur tibi pctā tua) That is/ ſone byleue
ſtedfaſtly thy ſynnes are forgyuen the/he ſayd not to hȳ
ſe or fele how thy ſyñes are forgyuen ẏ/for ẏ forgyuenes
of ſynnes is done ghoſtly & vnſeable thrugh the grace of
the holy ghoſt/but byleue it. Ryght on ẏ ſame wyſe euery
man ẏ wyll come to reſt in conſcyence hym behoueth
fyrſt yf he do ẏ in hym is byleue without ghoſtly felyng
forgyuenes of his ſynnes/& yf he fyrſt byleue it/he ſhall
afterwarde thrugh grace fele it/and vnderſtāde it is ſo.
Eſai. vij. Thus ſayth ẏ apoſtle (Niſi credideritis nō intelligitis)
That is to ſaye/but yf ye fyrſt byleue ye may not vnderſtande.
Trouth goth before & vnderſtandẏge cometh after/
the whiche vnderſtandynge that I call the lyght of
god yf it be gracyous a ſoule may not haue but thrugh
math. v. grete clenes/as our lorde ſayth (Beati mūdo corde: qm̄
ipſi deū videbūt) Bleſſed be they that be clene of herte/
for they ſhal ſe god/not with theyr fleſſhely eye/but with
the inner eye the whiche is vnderſtandynge clenſed and
lyghted thrugh grace of the holy ghoſt for to ſe ſothfaſtnes/
ẏ whiche clennes a ſoule may not fele but yf he haue
Act. xv. ſtable trouth goynge before/as thapoſtle ſayth (Fide
mūdans corda eoꝝ) That is/our lorde clenſeth ẏ hertes
of his choſen thrugh fayth/therfore it is nedefull that a
ſoule byleue fyrſt ẏ refourmynge of hȳſelfe made thrugh
the ſacrament of penaunce though he ſe it not/and that

he dyſpoſe hymſelfe fully for to lyue ryghtfully and vertuouſly as his fayth aſketh / ſo that he may after come to ſyght and to the refourmynge in felynge.

¶That this ymage is bothe fayre ⁊ foule whyle it is in this lyfe here/though it be refourmed. And of dyuerſyte of felynges pryuely had bytwene theſe ſoules that be refourmed and other that be not. Ca.xij.

FAyre is a mannes ſoule/⁊ foule is a mãnes ſoule fayre in as moche as it is refourmed in fayth to the lykenes of god. But it is foule in as moche as it is medled wͭ fleſſhely felynges ⁊ vnſkylfull ſterỹges of this ymage of ſynne. Foule without as it were a beeſt/fayre within lyke to an aũgell. Foule in felynge of yͤ ſenſualyte fayre in trouth of the reaſon. Foule for the fleſſhely appetyte/fayre for the good wyll/thus fayre ⁊ thus foule is a choſen ſoule/ſayenge holy wryte thus (Nigra ſũ ſed formoſa filie hierl̃m ſicut tabernacula cedar ⁊ ſicut pellis ſalomonis) That is/I am blacke but I am fayre ⁊ ſhaply ye doughter of Jeruſalē as yͤ tabernacles of cedar as the ſkynne of ſalomon. That is the aũgelles of heuen yͭ are doughters of the hye Jeruſalem wonder not on me/ne deſpyſe me not for my blacke ſhadowe / for though I be blacke wͭout bycauſe of my fleſſhely kynde as is a tabernacle of cedar/neuertheles I am ful fayre within as the ſkynne of ſalomon/for I am refourmed to yͤ lykenes of god. By cedar is vnderſtande a reproued ſoule/yͭ whiche is a tabernacle of yͤ deuyll. By ſalomon is vnderſtande our lorde Jeſu/for he is peas ⁊ peaſyble. By yͤ ſkynne of ſalomon is vnderſtande a bleſſed aũgel in whome our lord dwelleth/⁊ is hyd as is the lyfe hyd in yͤ ſkynne of a quycke body/⁊ therfore is an aũgell lykened to a ſkynne Than may a choſen ſoule with meke truſt in god ⁊ gladnes of herte ſaye thus. Though I be blacke bycauſe of

Cãt.i.

Cãt. j.

my body of ſynne as a reproued ſoule that is one of yͤ tabernacles of the fende / neuertheles I am win full fayre thrugh trouth and good wyll lyke to an aũgell of heuen / for ſo ſayth he in an other place (Nolite cõſiderare me ꝙ fuſca ſum: qm̃ decolorauit me ſol) That is / beholde me not that I am blacke for the ſonne hath defaded me / the ſonne maketh a ſkynne blacke onely without ⁊ not within / and it betokeneth this fleſſhely lyfe. Therfore ſayth a choſen ſoule thus. Repreue me not for yͭ I am blacke / for the blacknes yͭ I haue is all without of touchynge ⁊ of berynge of this ymage of ſynne / but it is no thynge within. And therfore ſothly though it be ſo that a choſen ſoule refourmed in fayth dwell in this body of ſynne ⁊ fele the ſame fleſſhely ſterȳges / ⁊ vſe yͤ ſame bodyly werkes as doth a tabernacle of cedar ſo farforth that a mannes dome there ſholde no dyfference be bytwene yͤ one ⁊ that other. Neuertheles within theyr ſoules there is a full grete dyuerſyte / and in the ſyght of god there is full moche twynnynge. But the knowynge of this whiche is one ⁊ whiche is other onely kepte to god / for it paſſeth mannes dome ⁊ mannes ſeynge / ⁊ therfore we ſhall no man deme as euyll for yͭ thynge that may be vſed bothe euyll and well. A ſoule that is not refourmed is taken ſo fully with the loue of the worlde / ⁊ ſo moche ouerlayde with the lykynge of his fleſſhe in all his ſenſualyte that he choſeth it as a full reſt of his herte / and in his preuy meanynge he wolde not elles haue but yͭ he myght euer be ſure therof. He feleth no ſauour of grace ſteryng hym for to lothe his fleſſhely lyf / ne for to deſyre heuẽly blyſſe. And therfore I may ſay that he bereth not this ymage of ſynne / but he is borne of it as a man that were ſeke ⁊ ſo weke that he myght not bere hymſelfe / and therfore he is layde in a bedde ⁊ borne in a lytter. Ryght ſo ſuche a ſynfull ſoule is ſo weke and ſo vnmyghty for lackynge of grace that he may neyther meue hande nor fote for to do ony good dede/ne for to agaynſtande by dyſpleaſyng of wyll the leeſt ſterynge of ſynne whan it cometh / but it falleth downe therto as it were a beeſt vpon a reyne. But a ſoule that is refourmed though he vſe his fleſſhely wyttes/and fele fleſſhely ſterynges / neuertheleſſe he lotheth them in his hert/for he wolde for no thynge fully reſt in them/but he fleeth the reſt as the bytynge of an adder/and had leuer haue his reſt ⁊ the loue of his hert in god yf that he coude/⁊ ſomtyme deſyreth therto/and often grutcheth of the lykynge of this lyfe for loue of the lyfe euerlaſtȳge. This ſoule is not borne in this ymage of ſynne as a ſeke man though he fele it / but he bereth it / for thrugh grace he is made myghty and ſtronge for to ſuffre and bere his body with all the euyll ſterynges of it without hurtynge or defoulynge of hymſelfe / and that is in as moche as he loueth them not/ ne foloweth them not/ne conſenteth not to them ẏ whiche are deedly ſynnes as an other dothe. This was bodyly fulfylled in the goſpell of a man that had the palſey / ⁊ was ſo feble that he myght not go/⁊ therfore was he layd ⁊ borne in a lytter/⁊ brought to our lorde. And whan our lord ſawe hym in myſchefe/of his goodnes he ſayd to hym (Surge et tolle grabatū tuum et vade in domū tuam) Ioh.ſ. That is / ryſe vp and take thy bedde ⁊ go in to thy hous / and ſo he dyd/and was hole. And ſothly ryght as this man bare vpon his backe whan he was made hole the bedde that before bare hym. Ryght ſo it may be ſayd ghooſtly that a ſoule refourmed in faythe bereth this ymage of ſynne the whiche bare hym before. And therfore be not adradde to moche of thy blackneſſe that thou haſt of berynge of this ymage of ſynne. But as agaynſt ẏ ſhame foma

homo

Hagg

and the dyſcomfyture that ẏ haſt of beholdynge of it/and alſo agayne vpbraydyng that ẏ feleſt in thy herte of the ghoſtly enemyes whan they ſayd to the thus/where is thy lorde Jeſus/what ſekeſt thou/where is ẏ fayrnes ẏ thou ſpekeſt of/what feleſt thou ought but blyndnes of ſynne/where is that ymage of god that ẏ ſayſt is refourmed in the. Comforte thyſelfe and be faythfull ſtyfly as I haue before ſayd. And yf ẏ do ſo thou ſhalt by this fayth deſtroy all ẏ temptacyons of thyn enemyes. Thus ſayd the apoſtle Poule (Accipe ſcutū fidei ī quo oīa tela hoſtis nequiſſimi poteris extinguere) That is/take to the a ſhelde of ſtedfaſt trouth/thrugh the whiche thou mayſt quenche all the brennynge dartes of thyn enemy.

Ephe. vj.

¶ Of thre maner of men of the whiche ſome be not refourmed/and ſome be refourmed onely in fayth/and ſome in fayth and in felynge. Ca.xiij.

BY this that I haue ſayd mayſt thou ſe that after dyuerſe partyes of the ſoule are dyuerſe ſtates of men. Some men are not refourmed to ẏ lykenes of god and ſome are refourmed to the lykenes of god/and ſome are refourmed onely in fayth/& ſome are refourmed in fayth and in felynge. For thou ſhalte vnderſtande that a ſoule hath two partyes. That one is called ſenſualyte and ẏ is fleſſhely felynge by the fyue outwarde wyttes/the whiche is comyn to man and to beeſt/of the whiche ſenſualyte whan it is vnſkylfully and inordynatly ruled is made the ymage of ſynne/whan it is not ruled after reaſon/for than is ẏ ſenſualyte ſynne. That other party is called reaſon/and that is departed in two/in the ouer party and in the nether. The ouer party is lykened to a man/for it ſholde be mayſter and ſouerayne/and that is properly the ymage of god. For by that onely the ſoule knoweth god & loueth hym. And the nether is lykened to a woman/for it ſhold be buxom to yͤ ouer party of reaſon/as woman is buxom to man/& yͭ lyeth in knowynge & rulynge of erthly thynges/for to vſe them diſcretly after nede/& to refuſe them whan it is no nede for to haue euer wᵗ it an eye vpwarde to yͤ ouer party of reaſon with drede & reuerence to folowe it. Now may I ſaye yͭ a ſoule that lyueth after lykynges & the luſtes of yͤ fleſſhe/as it were an vnſkylful beeſt/and neyther hath knowynge of god ne deſyre the vertues ne to good lyuynge/but is all blynded in pryde/frette with enuy ouerlayde wᵗ couetyſe defouled with lechery & other grete ſynnes/is not refourmed to yͤ lykenes of god/for it lyeth & reſteth fully in the ymage of ſynne/that is ſenſualyte. An other ſoule yͭ dredeth god & agaynſtandeth dedely ſterynges of yͤ ſenſualyte/& foloweth them not/but lyueth reaſonably in rulynge & gouernaũce of worldly thynges/and ſetteth his entent & his wyll for to pleaſe god by his outwarde werkes is refourmed to yͤ lykenes of god in fayth/& though he fele yͤ ſame ſterynges of ſynne as yͤ other doth/it ſhall not dyſeaſe hym for he reſteth not in them as that other doth. But an other ſoule yͭ fleeth through grace all dedely ſterynges of the ſenſualyte & venyals alſo farforth that he feleth them not is fourmed in felynge/for he foloweth the ouerparty of reaſon in beholdynge of god & ghoſtly thynges/as I ſhall tell the afterwarde.

¶ How men that be in ſynne forſhape themſelfe in to dyuerſe beeſtes lykenes/and they be called the louers of the worlde. Ca.xiiij.

A Wretched man is he than that knoweth not the worthynes of his ſoule/ne wyl not knowe it/how it is the mooſt worthyeſt creature yͭ euer god made/out take an aungell whome it is lyke to hye aboue all other kynde bodyly. to yͤ whiche no thynge may ſuffyſe so full reſt but onely god / ⁊ therfoꝛe he ſholde no thynge loue ne lyke but hym allonely / noꝛ yet coueyte noꝛ ſeke but how he myght be refourmed to his lykenes / but foꝛ he knoweth not this / therfoꝛe he ſeketh ⁊ coueyteth his reſt ⁊ his lykynge outwarde in bodyly creatures woꝛſe than hymſelfe is. Unkyndly he doth ⁊ vnreaſonably he werketh yͭ leueth yͤ ſouerayne good ⁊ euerlaſtynge lyfe that is god vnſought ⁊ vnloued vnknowen ⁊ vnwoꝛſhypped / ⁊ choſeth his reſt ⁊ his blyſſe in a paſſynge delyte of an erthly thynge. Neuertheles thus do all yͤ louers of this woꝛlde that haue theyꝛ Joye ⁊ theyꝛ blyſſe in this wretched lyfe Some haue it in pꝛyde ⁊ vaynglory of themſelfe / that whan they haue loſt yͤ dꝛede of god they trauayle ⁊ ſtudy nyght and daye how they may come to woꝛſhyp ⁊ prayſynge of the woꝛlde / and make no foꝛce how it be ſo that they myght come therto ⁊ ouerpaſſe all men / eyther in clergy oꝛ in crafte / in name oꝛ fame / in rycheſſe oꝛ in reuerence / in ſouerayn te ⁊ mayſterſhyp / in hye ſtate ⁊ loꝛdſhyp. Some men haue theyꝛ reſt in rycheſſe ⁊ in outragyous behauour of erthly good / and ſet theyꝛ hertes ſo fully to gete it / that they ſeke nought elles but how they myght come therto / ſome haue theyꝛ lykynge in fleſſhely luſtes of glotony and lechery / ⁊ in other bodyly vnclennes / ⁊ ſome in one thynge ⁊ ſome in an other. And thus wretchedly theſe yͭ do than foꝛſhape themſelfe fro yͤ woꝛthynes of man ⁊ turne them in to dyuerſe beeſtes lykenes. The pꝛowde man is turned in to a lyon foꝛ pꝛyde / foꝛ he wold be dꝛad ⁊ woꝛſhypped of all men / ⁊ that no man agaynſtande yͤ fulfyllynge of his fleſſhely wyll neyther in woꝛde ne in dede / ⁊ yf ony man wolde let his myſpꝛoude wyll he wexeth fell ⁊ wroth / ⁊ wyll be auenged of hym as a lyon wreketh hym on a lytell beeſt. This man that doth thus is no man / foꝛ he doth vnreaſonably agaynſt the kynde of man/ ⁊ ſo he is turned ⁊ tranſfourmed in to a lyon. Enuyous ⁊ angry men are turned in to houndes thrugh wrathe ⁊ enuy that breketh agaynſt theyr euen chryſten ⁊ byteth them by wycked ⁊ malycyous wordes and greueth them yͭ haue not treſpaced with wrongfull dedes/harmynge them in body ⁊ in ſoule agaynſt gods byddynge. Some men are forſhapen in to aſſes that are ſlowe to the ſeruyce of god/ ⁊ euyll wylled to do ony good dede to theyr euen chryſten/they are redy ynough for to renne for worldly ꝓfyte ⁊ for erthly worſhyp/or for pleaſaũce of an erthly man. But for ghoſtly mede ⁊ for helpe of theyr owne ſoules / or for the worſhyp of god they are ſoone wery / they wyll not therof. And yf they ought do they go but a pace ⁊ with frowarde wyll. Some are turned in to ſwyne/for they are ſo blynde in wytte ⁊ ſo beeſtly in maners that they haue no drede of god/but folowe onely the luſtes ⁊ lykynges of theyr fleſſhe/ ⁊ haue no regarde to the honeſte of man/ne for to rule them after the byddynge of reaſon / nor for to reſtrayne yͤ vnſkylfull ſterynges of the fleſſhely kynde/but as ſoone as a fleſſhely ſterynge cometh of ſynne they are redy for to fall therto and folowe as ſwyne do. Some are turned in to wolues that lyue in rauyne as fals couetous men do that thrugh maystry and ouerledynge robbe theyr euen chryſten of theyr worldly goodes. Some men are turned in to foxes as fals men ⁊ deceyuable men that lyue in trechery and gyle. All theſe ⁊ many other moo that lyue not in drede of god / but breke his cõmaundementes forſhape them ſelfe fro the lykenes of god/ ⁊ make them lyke to beeſtes ye and worſe than beeſtes for they are lyke to the fende of hell. And therfore ſothly theſe men that lyue thus/yf they be not refourmed whan the houre of dethe cometh and the ſoules of them are departed fro the bodyes/than ſhall theyr eye be opened ẏ is now ſtopped with ſynne/⁊ than ſhal they fele ⁊ fynde ẏ payne of theyr wretchednes that they lyued in here. And for as moche as ẏ ymage of god was not refourmed thrugh ẏ ſacrament of penaũce in them neyther in ſayth ne in felynge here in this lyfe/ they ſhall be as curſed caſt out fro the bleſſed face of our creatour/⁊ they ſhall be dampned wᵗ the deuyll in to the depnes of hell there to be wout ende. Thus ſayth ſaynt Johñ in thapocalypſe (Tumidis et incredulis execratis et homicidis fornicatoribꝰ beneficis et ydolatris et oĩbꝰ mendacibus pars illoꝝ erit in ſtagno ardenti igne ⁊ ſulphure) That is/to proude men ⁊ men of myſbyleue/to curſed ⁊ to men ſleers/to lecherous ⁊ to couetous/to poyſoners ⁊ worſhyppers of mawmettes/⁊ to all fals lyers theyr dwellȳge ſhall be wᵗ the deuyll in ẏ pyt of hell brennynge wᵗ fyre ⁊ brymſtone/yf ẏ louers of this worlde wolde oft thynke on this how all this worlde ſhall paſſe and drawe to an ende/⁊ how al wycked loue ſhal be harde punyſſhed/they ſhold win ſhort tyme loth all worldly luſtes that they now moſt lyke/⁊ they ſhold lyft vp theyr herte to loue god/⁊ they ſhold beſyly ſeke ⁊ trauayle how they myght be refourmed to his lykenes or they paſſe hens.

Apoc. xij.

¶ How louers of this worlde vnable them in dyuers maners to ẏ refourmynge of theyr owne ſoule. Ca.xv.

BUt now ſayth ſome of them thus. I wolde fayne loue god ⁊ be a good man/⁊ forſake the loue of the worlde yf that I myght/but I haue no grace therto/yf I had ẏ ſame grace that a good man hath I ſhold do as he doth/but for I haue it not/therfore I may not/⁊ ſo it is not to me to wyte but I am excuſed. Unto theſe men ſaye I thus/ſoth it is as they ſaye ẏ they haue no grace ⁊ therfore they lye ſtyll in theyr ſynne ⁊ may not ryſe out But that auayleth them not agaynſt god/for it is theyr ꝑſone defaute. ¶They vnable them by dyuerſe wayes ſo moche that the lyght of grace may not ſhyne to them ne reſt in theyr hertes. For ſome are ſo froward ẏ they wyll no grace haue/ne they wyl no good men be/for they wote well that yf they ſholde be good men they muſt nedes forbere the grete lykynge ⁊ the luſt of this worlde ẏ they haue in erthly thynges/and that wyll they not/for they thynke it ſo ſwete ẏ they wyll not forgo it. And alſo they muſt nedes take werkes of penaũce/as in faſtynge/wakynge/prayenge/⁊ many other good dedes doynge/In chaſtyſynge of theyr fleſſhe ⁊ in withdrawynge of theyr wyll/and that may they not do. For it is made ſo ſharpe and ſo dredefull to theyr thynkyng that they lothe for to thynke vpon it/and ſo cowardly ⁊ wretchedly dwell they ſtyll in theyr ſynne. Some wold haue grace as it ſemeth ⁊ begyn to able them therto/but theyr wyll is wonders weke/for as ſoone as ony ſterȳg of ſynne cometh though it be cõtrary to ẏ byddynge of god/they fall anone therto/for they are ſo boũde thrugh cuſtome by ofte fallynge and ofte aſſentynge to ſynne before/that they thynke it impoſſyble to agaynſtande it/and ſo feyned hardynes of perfourmynge weketh theyr wyll ⁊ ſmyteth it downe agayne. Some alſo fele ſterynge of grace/as whan they haue bytynge of conſcyence for theyr euyll lyuynge/and that they ſholde leue it/but that is ſo paynfull to them ⁊ heuy that they wyl not ſuffre it ne abyde it/but they flee therfro ⁊ forgete it yf they may ſo farforth that they ſeke lykynge ⁊ conforte outwarde in fleſſhely creatures/ſo ẏ they ſholde not fele this bytynge of conſcyence wͭin theyr ſoules. And more ouer ſome men are ſo blynde ⁊ ſo beeſtly that they wene there is none other lyfe but this/ne ẏ there is no ſoule other than a beeſt/⁊ that the ſoule of a man dyeth with ẏ body as the ſoule of a beeſt/⁊ therfore

they ſaye/ete we/drynke we/⁊ make we mery here/for of this lyfe we be full ſure/we ſe none other heuen. Sothly ſuche are wretches yͭ ſaye thus in theyr hertes/though they ſaye it not with theyr mouth. Of the whiche men yͤ
Pſal. prophete ſayth thus (Dixit inſipiens in corde ſuo nõ eſt deus) That is/the vnwyſe man ſayd in his herte/there is no god. This vnwyſe man is euery wretched man yͭ lyueth ⁊ loueth ſynne/⁊ choſeth yͤ loue of this worlde as reſt of his ſoule/he ſayth there is no god/not with his mouth/for he wyll ſpeke of hȳ ſomtyme whan he fareth well fleſſhely as it were in reuerẽce whã he ſayth/bleſſed be god. Somtyme in deſpyte whan he is angry agaynſt god or his euen chryſten/⁊ ſwereth by his bleſſed body/or ony of his membres/but he ſayth in his thought that there is no god/⁊ that is eyther for he weneth yͭ god ſeeth not his ſynne/or yͭ he wyll not punyſſhe it ſo harde as holy wryte ſayth/or yͭ he wyll forgyue hym yͤ ſynne though he ſe it not/or elles yͭ there ſhall no chryſten man be damned do he neuer ſo euyll. Or els yf he faſt our ladyes faſt or ſaye euery daye a certayne oreyſon/or here euery day two maſſes or thre/or do a certayn bodyly dede as it were in worſhyp of god/he ſhal neuer go to hell do he neuer ſo moche ſynne though he forſake it not/this man ſayth in his herte yͭ there is no god/but he is vnwyſe as the prophete ſayth/for he ſhal fele ⁊ fynde in payne yͭ he is a god whome he forgate ⁊ ſet nought by/but ſet by yͤ wele of yͤ
Iere. xxviii. worlde/as the prophete ſayth (Sola vexatio dabit intellectum auditui) That is/onely payne ſhall gyue vnderſtandȳge/for he that knoweth not this here nor wyll not knowe it/ſhall well knowe it whan he is in payne.

¶ A lytell counſeyle how louers of this worlde ſhold do/yf they wyll be reformed in theyr ſoules before theyr departynge hens. Ca.xvi.

These men though they wote well yͭ they are out of grace & in deedly ſynne they haue no care/ ne ſorowe/ ne thought therfore/ but make fleſſhely myrth & worldly ſolace as moche as they may. And the farther they be fro grace yͤ more myrth they make/ & perchaūce ſome holde them well apayde that they haue no grace yͭ they may as it were the more fully & frely folowe the lykyng of fleſſhely luſtes/ as though god were a ſlepe and myght not ſe hym. And this is one of yͤ mooſt defautes that may be/ and thus by theyr owne frowardnes they ſtoppe yͤ lyght of grace fro theyr owne ſoule yͭ it may not reſt therin/ the whiche grace in as moche as in it is ſhyneth to all ghooſtly creatures redy to entre in there it is receyued/ as yͤ ſonne ſhyneth ouer all creatures bodyly there it is not letted/ thus ſayth ſaynt Iohn̄ in yͤ goſpell (Lux in tenebris lucet et tenebre eā nō comprehēderūt) Ioh.i. That is/ the lyght of grace ſhyneth in derknes/ that is to mennes hertes that are derke thrugh ſynne. But the derknes taketh it not. That is/ theſe blynde hertes receyue not yͤ gracyous lyght/ ne haue not yͤ profyte of it/ but ryght as a blynde man is belapped with yͤ lyght of the ſonne whan he ſtandeth therin/ & yet ſeeth it not/ ne hath no profyte therof for to go therby/ ryght ſo ghoſtly a ſoule blynded with deedly ſynne is all belapped with this ghoſtly lyght/ & yet he is neuer the better/ for he is blynded & wyll not ſe ne knowe his blyndnes/ & that is one of the mooſt lettynge of grace/ that a wretched man wyll not be a knowen of his owne blyndnes for pryde of hymſelfe/ or elles yf he knowe it he careth not/ but maketh myrth & game as he were ouer all ſure. Therfore to all theſe men that are thus blynded and bounde with the loue of this worlde/ and are foule forſhapen fro the fayrnes of man/ I ſaye & counſeyle that they thynke on theyr ſoule ⁊ that they able them to grace as moche as they may/ ⁊ that may they do on this wyſe yf that they wyll. Whan they fele themſelfe out of grace ⁊ ouerlayde with deedly ſynne/ than yͭ they thynke what myſchefe ⁊ what peryll it is to them to be put out of grace ⁊ departed from god as they be. For there is no thȳge yͭ holdeth them fro the pyt of hell that they ſholde not ryght ſoone fall therin but a bare ſyngyll threde of this bodyly lyfe wherby they hange/ what lyghtlyer may be loſt than a ſyngyll threde may be broken in two/ for were the breth ſtopped in theyr body/ ⁊ that may lyghtly fall theyr ſoule ſhall paſſe forth ⁊ anone be in hell without ende. And yf they wolde thynke thus/ they ſhold quake and ſhake for drede of the ryghtfull domes of god/ ⁊ of yͤ harde punyſſhynge of ſynne/ ⁊ they ſholde make ſorowe ⁊ mourne for theyr ſynne ⁊ for lackynge of grace/ ⁊ ſhold than crye and praye that they myght haue grace/ ⁊ yf they dyd thus than ſholde grace fall in ⁊ put out derknes ⁊ hardnes of herte ⁊ wekenes of wyll/ ⁊ gyue them myght ⁊ ſtrength to forſake yͤ fals loue of this world as moche as is deedly ſynne. For there is no ſoule ſo farre fro god thrugh wyckednes of wyll in deedly ſynne/ I out take none yͭ lyueth in this body of ſynne yͭ he may not thrugh grace be ryghted ⁊ refourmed to clennes of lyuynge/ yf he wyll bowe his wyll to god with mekenes for to amende his lyfe/ ⁊ hertely aſke grace ⁊ forgyuenes of hym/ and excuſe our lorde/ ⁊ fully accuſe hymſelfe. For holy wryte ſayth (Nolo mortē peccatoris: ſed magis vt conuertatur et viuat) That is/ our lorde ſayth. I wyll not the deth of a ſynner but I wyll rather that he be turned to me and lyue. For our lorde wyll that the mooſt frowarde man that lyueth forſhapen thrugh ſynne/ yf he turne his wyll ⁊ aſke grace that he be refourmed to his lykenes.

¶ That refourmynge in fayth ⁊ in felynge may not ſodeynly be goten but by grace ⁊ moche bodyly and ghoſtly trauayle in length of tyme. Ca.xviij.

This refourmynge is in fayth as I haue befoꝛe ſayd that lyghtly may be had. But after this cometh refourmynge in fayth ⁊ in felynge / that may not lyghtly be goten but thꝛugh longe trauayle ⁊ moche beſynes. Foꝛ refourmynge in fayth is comyn to all choſen ſoules though they be in yͤ loweſt degre of charite. But refourmy̅ge in felynge is ſpecyally of theſe ſoules yͭ may come to yͤ ſtate of perfeccyon / ⁊ that may not ſodeynly be had / but after grete plente of grace ⁊ moche ghoſtly trauayle a ſoule may come therto / ⁊ that is whan he is fyꝛſt heled of his ghoſtly ſekenes / ⁊ whan all bytter paſſyons and fleſſhely luſtes ⁊ other olde felynges are bꝛent out of the herte wͭ fyꝛe of deſyꝛe ⁊ newe gracyous felynges are bꝛought in with bꝛennynge loue ⁊ ghoſtly lyght. Than ryght nygh hygheth a ſoule to perfeccyon and to refourmynge in felynge. Foꝛ ſoth it is / ryght as a man that is bꝛought nye to deth thꝛugh bodyly ſekenes / though he receyue a medycyn by the whiche he is reſtoꝛed ⁊ ſure of his lyfe / he may not therfoꝛe anone ryſe vp ⁊ go to werke as a hole may / foꝛ the feblenes of his body holdeth hym downe that he muſt abyde a good whyle and kepe hym well with medycyns / ⁊ dyete hym by meſure after yͤ techynge of a leche tyll he may fully recouer bodyly hele. Ryght ſo ghoſtly / he yͭ is bꝛought to ghoſtly deth thꝛugh deedly ſynne / though he thꝛugh medycyn of yͤ ſacramēt of penaūce be reſtoꝛed to lyfe yͭ he ſhall not be dampned / neuertheles he is not anone hole of all his paſſyons ⁊ of all his fleſſhely deſyꝛes / ne able to contemplacyon / but hym behoueth to abyde a grete whyle / ⁊ take good hede of hymſelfe / ⁊ rule hym ſo yͭ he myght recouer full hele of ſoule/for he ſhall lynger a grete whyle or yͭ he be fully hole. Neuertheles yf that he take medycyns of a good leche/⁊ vſe them in tyme with meſure ⁊ dyſcrecyon/he ſhall moche yͤ ſooner be reſtored to his ghoſtly ſtrength/and come to refourmynge in felynge. For refourmynge in fayth is yͤ loweſt ſtate of all choſen ſoules/for bynethe that myght they not well be. But refourmynge in felynge is the hyeſt ſtate in this lyfe yͭ the ſoule may come to. But fro the loweſt to the hyeſt may not a ſoule ſodeynly ſtarte no more than a man yͭ wyll clymbe vpon a ladder hye ⁊ ſetteth his fote vpon yͤ loweſt ſtele may at yͤ nexte flee vp to yͤ hyeſt/but hym behoueth to go by ꝓceſſe one after an other tyll he may come to yͤ hyeſt. Ryght ſo it is ghoſtly/no man is made ſodeynly ſouerayn in grace/but thrugh lõge exercyſe ⁊ ſlye werkȳge of a ſoule may come therto/namely whan he helpeth and techeth a wretched ſoule in whome all grace lyeth. For wout ſpecyall helpe ⁊ inwarde techynge of hym may no ſoule come therto.

¶ The cauſe why ſo fewe ſoules in regarde of the multytude of other come to this refourmynge in fayth and in felynge. Ca.xviij.

But now ſayſt thou/ſyth our lorde is ſo curteys of his goodnes/and of his gracyous gyftes ſo free wonder it is than that ſo fewe ſoules as it ſemeth in regarde of yͤ multytude of other may come to this refourmynge in felynge. It ſemeth that he were dangerous ⁊ that is not ſoth/or that he toke no regarde of his creatures/the whiche by takynge of fayth are become his ſeruauntes. Unto this I may anſwere ⁊ ſaye as me thynketh/that one encheſen is this. Many that are refourmed in fayth ſet not theyr hertes for to profyte in grace/ne for to ſeke no hyer eſtate of good lyuynge thrugh beſy trauayle in prayenge ⁊ thynkynge/⁊ other bodyly ⁊

ghoſtly werkynge / but they thynke it ynough to them to kepe themſelfe out of deedly ſynne / & for to ſtande ſtyll in that plyght as they are in. For they ſay yͭ it is ynough to them for to be ſafe & haue yͤ leeſt degre in heuen / they wyll coueyte no more. ¶Thus perchaũce doth ſome of the choſen ſoules that lede in the worlde actyfe lyfe / & that is lytell wonder of them. For they are ſo occupyed with worldly beſynes that nedeth to be done / that they may not fully ſet theyr hertes for to profyte in ghoſtly werkynge. And neuertheles it is peryllous to them / for they fall out all daye / and are now vp / and now downe / and may not come to the ſtablenes of good lyuynge / neuertheles they are ſomwhat excuſable for theyr eſtate of lyuynge. But other men & women that are free fro worldly beſynes yf they wyll & may haue theyr nedefull ſuſtenaũce without grete bodyly beſynes / ſpecyally as relygyous men & women may that bynden themſelfe to the ſtate of perfeccyon by takynge of relygyon / & other men alſo in ſeculer eſtate yͭ haue moche reaſon in grete kyndly wytte / and myght yf they wolde dyſpoſe them therto come to moche grace. ¶Theſe men are more to blame / for they ſtande ſtyll as they were ydle and wyll not profyte in grace / ne in no farther ſekynge for to come to the loue and the knowynge of god. For ſothly it is peryllous vnto a ſoule that is refourmed onely in fayth / and wyll no more ſeke profyte / ne gyue hym beſyly to ghoſtly trauayle / for he may ſo lyghtly leſe that he hath and fall agayne to deedly ſynne. For a ſoule may not ſtande ſtyll alwaye in one ſtate whyle that it is in the fleſſhe. For it is eyther profytyng in grace or payryng in ſynne. For it fareth by hym as it doth by a man that were drawen out of a pyt / and whan he were vp he wolde no farther go than the pyttes brynke. Sothly he were a very fole /

for a lytell puffe of wynde or an vnwarely ſteryng of hȳſelfe ſholde ſoone caſt hym downe agayne worſe than he was before / neuertheles yf he flee fro the brynke as farre as he may/and go forth on the erth/than though there come a grete ſtorme he is the more ſyker/for he falleth not in the pyt. Ryght ſo ghoſtly/he that is drawen out of the pyt of ſynne thrugh refourmynge in fayth/and whan he is out of deedly ſynne he thynketh hymſelfe ſure ynough. And therfore he wyll not profyte/but holdeth hym ſtyll as he is by the pyttes brynke as nere as he may/ſothly he is not wyſe. For at the leeſt temptacyon of his enemy or of his fleſſhe he falleth in to ſynne agayne. But neuertheles yf he flee fro the pyt/that is to ſaye/yf that he ſet his hert fully for to come to more grace / and for to trauayle beſyly how he may come therto/and gyue hym hertely to prayenge/thynkynge ⁊ other good werkes doynge / though grete temptacyons ryſe agaynſt hym he falleth not lyghtly to deedly ſynne agayne/⁊ ſothly it is wonder to me yͭ ſythen grace is ſo good ⁊ ſo profytable why that a man whan he hath but a lytell therof/ye ſo lytell yͭ he myght no leſſe haue that he wold ſaye hoo / I wyll no more of this / for I haue ynough/whan I ſe a worldly man / though he haue of worldly good moche more than hȳ nedeth/yet he wyll neuer ſaye hoo/I haue ynough I wyll no more of this/but he wyll coueyte more ⁊ more / ⁊ trauayle all his wyttes and his myghtes/⁊ neuer wyll ſtynte of his couetyſe tyll he may haue no more. Moche more than ſholde a choſen ſoule coueyte ghoſtly good that is euerlaſtyng ⁊ maketh a ſoule bleſſed/and he ſholde neuer ceaſe of his coueytynge yf he dyd well to gete what he gete myght. For he that mooſt coueyteth mooſt ſhal haue. And ſothly yf he dyd thus he ſholde profyte and waxe in grace gretly.

¶ An other cauſe alſo of the ſame/ ⁊ how wylfull bodyly cuſtomes indyſcretely rewarded ⁊ vſed ſomtyme hyndre ſoules fro felynge of more grace. Ca.xix.

AN other enchoſen in this/ ſome men that are reformed in fayth in the begynnynge of theyr turnynge to god ſet themſelfe in a certayn maner of doynge whether it be bodyly or ghoſtly/ ⁊ thynke euer for to kepe that maner of werkynge forth/ ⁊ not for to chaũge it for none other that cometh thrugh grace/ though it were better/ for they wene that ẏ doynge ſhold be beſt for them alwaye for to holde/ ⁊ therfore they reſt therin/ ⁊ thrugh cuſtome they bynde them ſo therto that whã they haue fulfylled it/ they thynke them wonderly eaſed. For they wene ẏ they haue done a grete thynge to god. And perchaũce yf it fall that they be letted fro ẏ cuſtome though it be for a ſkylfull cauſe/ they be heuy ⁊ angry/ and haue troublỹge of cõſcyence/ as yf they had done a grete dedly ſynne. Theſe men hyndre themſelfe ſomwhat fro felynge of more grace/ for they ſet theyr perfeccyon in a bodyly werke/ ⁊ ſo they make an ende in the myddes of the waye where none ende is. For why/ bodyly cuſtomes ẏ men vſe in theyr begynnynge are good/ but they are but meanes ⁊ wayes ledyng a ſoule to perfeccyon. And therfore he that ſetteth his perfeccyon in a bodyly werke or a ghoſtly werke that he feleth in ẏ begynnynge of his turnynge to god/ ⁊ he wyl no farther ſeke but euer reſt therin/ he hyndreth hymſelfe gretly. For it is a ſymple crafte that a prentyſe is euer in lyke wyſe in/ ⁊ that can on the fyrſt daye as moche of it as he can thyrty wynter after/ or elles yf that the crafte be good ⁊ ſubtyll he is of a dull wytte/ or elles of an euyll wyll that profyteth not therin. But than it is ſoth that of all craftes that are/ ẏ ſeruyce of god is mooſt ſouerayne ⁊ ẏ mooſt ſubtyll/ the hygheſt and hardeſt for to come to the perfeccyon of it / & alſo it is mooſt profytable & mooſt of wynnynge to hym that may ſothfaſtly perfourme it. And therfore it ſemeth that the prentyſes of it that are euer Ilyke farforth in lernynge eyther are they dull wytted / or elles euyll wylled / I repreue not theſe cuſtomes ẏ men vſe in the ſtate of begynnyng whether they be bodyly or ghoſtly / for I ſaye that they are full good & ſpedefull for them to vſe. But I wolde that they helde them not but as a waye & an entre towarde ghoſtly felynge / & that they vſed them as a couenable meane tyll a better come / & that they in vſynge of them coueyted after better / & than yf better came ẏ were more ghoſtly and more drawynge in theyr thought from fleſſhelynes & fro the ſenſualyte & vayne ymagynacyon / yf that ſholde be letted bycauſe of theyr cuſtomes ẏ they leue than theyr cuſtome whan it may be lefte wout ſclaũder or dyſeaſe of other / and folowe that they fele. But yf neyther let other than that they vſe bothe yf they may. I meane not of cuſtomes nedefull thrugh bonde of lawe or of rule / or of penaunce / but of other wylfully taken. Thus techeth vs ẏ prophete in ẏ pſalter ſayenge thus. Pſal. lxxxiij. (Etenī benedictionē dabit legis lator ibunt de virtute in virtutem videbitur deus deoꝝ in ſyon) That is / ſothly the brynger of ẏ lawe ſhall gyue bleſſynge / they ſhall go fro vertue in to vertue / and god of goddes ſhal be ſeen in ſyon. The brȳger of ẏ lawe / that is our lord Ieſu Chryſt ſhall gyue his bleſſynge / that is / he ſhall gyue his grace to his choſen ſoules / callynge them fro ſynne / and ryghtynge them by good werkes to his lykenes / thrugh whiche grace they ſhall profyte & waxe fro vertue to vertue tyll they come to ſyon / that is tyll they come to contemplacyon / in the whiche they ſhall ſe god of goddes / that is / they ſhall ſe well that there is not but one god.

¶ How that without moche bodyly and ghoſtly beſynes and without moche grace and mekenes ſoules may not be refourmed in felyng/ ne kepte therin after they come therto. Ca.xx.

NOw ſayſt thou/ ſyth it is ſo that refourmynge in fayth is ſo lowe & ſo peryllous to reſt in/ bycauſe of drede of fallynge agayne/ and refourmynge in felyng is ſo hygh & ſo ſure/ who ſo myght come therto. ¶ Than coueyteſt thou for to wyte what maner of trauayle were mooſt ſpedefull for to be vſed/ by yͤ whiche a man myght profyte in/ & come therto. Or yf there were ony certayne trauayle or ſpecyall dede by yͤ whiche a man myght come to that grace & that refourmynge in felyng. As vnto this I ſaye thus. ¶ Thou woteſt well that what man or woman yͭ wyll dyſpoſe hym to come to clennes of herte/ and to felȳge of grace hym behoueth to haue moche trauayle & grete fyghtynge in wyll and in werke laſtyngly agaynſt wycked ſterynges of all yͤ heed ſynnes/ not onely agaynſt pryde or enuy/ but agaynſt all other with all the ſpyces that come out of them/ as I haue ſayd before in the fyrſt wrytynge. For why/ paſſyons & fleſſhely deſyres let the clennes of hert and peas in conſcyence/ and hym behoueth alſo for to trauayle to gete all vertues/ Not onely chaſtyte and abſtynence/ but alſo pacyence and myldnes/ charite and mekenes/ and all the other/ and this may not be done by one maner of werke/ but by dyuerſe werkes/ & many after ſondry dyſpoſycyons of men/ as now prayenge/ now thynkynge/ now werkynge ſome good werkes/ now aſſayenge them ſelfe in dyuerſe wyſe/ in hunger/ in thurſte/ in colde/ and in ſuffrynge of ſhame and deſpyte yf nede be/ and in other bodyly dyſeaſes for loue of vertue and ſothfaſtnes. ¶ This knoweſt thou well/ for this redeſt thou in euery boke that techeth of good lyuynge. Thus ſayth euery man that wyll ſtere mennes ſoules to yͤ loue of god/& ſo it ſemeth that there is no ſpecyall trauayle ne certayne dede thrugh whiche onely a ſoule myght come to that grace but pryncypally thrugh grace of our lorde Jeſu/and by many dedes & grete in all that he may do/& yet al this is lytell ynough/& one ſkyll may be this. For ſyth our lord Jeſu hymſelfe is ſpecyall mayſter of this crafte/& he is ſpecyall leche of ghoſtly ſykenes/for without hym all is nought/it is therfore reaſonable yͭ after that he techeth and ſtereth ſo a man to folowe & werke. But he is a ſymple mayſter that can not teche his dyſcyple whyle he is in lernynge but euer one leſſon/& he is an vnwyſe leche that by one medycyn wyll hele all ſores. Therfore our lorde Jeſu that is ſo wyſe & ſo good for to ſhewe his wyſdome and his goodnes he techeth dyuers leſſons to his diſcyples after that they profyte in theyr lernynge/and gyueth to dyuers ſoules ſere & dyuers medycyns after the felynge of theyr ſekenes. Alſo an other ſkyll is this/ yf there were ony certayne dede by the whiche a ſoule myght come to the perfyte loue of god than ſhold a man wene that he myght come therto by his owne werke & thrugh his owne trauayle as a marchaũt cometh to his mede by his owne trauayle onely & by his owne werke Nay it is not ſo ghoſtly in the loue of god/for he yͭ wyll ſerue god wyſely & come to perfyte loue of god/he ſhal coueyte to haue none other mede but hym onely. But thã for to haue hym may no creature deſerue onely by his owne trauayle. For though a man myght trauayle as moche bodyly & ghoſtly as all creatures that euer were myght he not deſerue onely his werkes for to haue god to his mede/for he is ſouerayne blyſſe & endles goodnes and paſſeth without comparyſon all mennes deſertes/&

therfore he may not be goten by no mānes ſpecyall werkes as bodyly mede may/for he is fre & gyueth hymſelfe where he wyll & whan he wyll/neyther for this ne for yͤ/ ne this tyme ne after yͤ tyme/for though a ſoule werke all yͭ he can & may all his lyfe tyme/perfyte loue of Jeſu ſhall he neuer haue tyll our lorde Jeſu wyll frely gyue it Neuertheles on that other ſyde I ſay alſo I hope he gyueth it not but yf a man werke & trauayle all that he can & may/ye tyll hym thynke he may no more/or elles be in full wyll therto yf he myght. And ſo it ſemeth yͭ neyther grace onely without full werkȳge of a ſoule that in it is/ ne werkynge alone without grace bryngeth a ſoule to yͤ refourmynge in felynge/the whiche refourmynge ſtandeth in perfyte loue and charite. But that one ioyned to that other/that is grace ioyned to werkynge breketh in to a ſoule the bleſſed felynge of perfyte loue/the whiche grace may not reſt fully but on meke ſoules that be full of the drede of god. Therfore may I ſaye/he that hath no mekenes ne doth his beſynes may not come to this refourmynge in felynge/he hath not full mekenes that can not fele of hymſelfe ſothfaſtly as he is/as thus. He that doth all the good dedes that he can/as in faſtynge/wakynge/werynge of the here/& all other ſuffrynge of bodyly penaūce/or doth all yͤ outwarde werkes of mercy to his euen chryſten/or els inwarde/as prayenge/wepynge/ſyghynge/& thynkynge yf he reſt euer in them & lene ſo moche to them/& rewardeth them ſo gretly in his owne ſyght yͭ he preſumeth of his owne deſertes/& thynketh hymſelfe euer ryche & good/holy & vertuous/ſothely as longe as he feleth thus he is not meke ynough/ne though he ſaye or thynke yͭ all that he doth is of goddes gyfte & not of hymſelfe/he is not yet meke ynough/for he may not yet make hymſelfe naked of all his good dedes/ ne make hym poore ſothfaſtly in ſpiryte/ ne fele hym ſelfe not as he is. And ſothly vntyll a ſoule can fele ably thrugh grace hymſelfe nought/ ⁊ bareyn hym fro all the good dedes that he doth thrugh beholdynge of ſothfaſtnes of Ieſu he is not perfytly meke. For what is mekenes but ſothfaſtnes/ ſothly no thȳge elles. And therfore he that thrugh grace may ſe Ieſu how that he doth all/ and hymſelfe doth ryght nought/ but ſuffreth Ieſu for to werke in hym what hym lyketh he is meke. But this is full harde/ and as it were impoſſyble and vnreaſonable to a man that werketh all by mannes reaſon/ and ſeeth no farder for to do many good dedes/ and than for to abyde all to Ieſu/ and ſet hymſelfe at nought. Neuertheles who ſo myght haue a ghoſtly ſyght of ſothfaſtnes he ſhold thynke it full true and full reaſonable for to do ſo. And ſothly he that hath this ſyght ſhall neuer do the leſſe/ but he ſhall be ſtered for to trauayle bodyly and ghoſtly moche the more ⁊ with the better wyll. And this may be one cauſe whyͭ ſome men parauenture ſwynke and ſwete ⁊ pyne theyr wretched body with outragyous penaūce all theyr lyfe tyme/ ⁊ are euer ſayenge oreyſons and ſawters ⁊ many other bedes/ and yet may they not come to the ghoſtly felynge of yͤ loue of god as it ſemeth that ſome do in ſhorte tyme with leſſe payne/ for they haue not that mekenes that I ſpake of. Alſo on the other ſyde I ſaye/ he that doth not his beſynes that thynketh thus/ Wherto ſholde I trauayle/ wherto ſholde I praye or thynke/ wake or faſte/ or ony other bodyly penaunce do for to come to ſuche grace/ ſythen it may not be goten ne had but onely of yͤ free gyfte of Ieſu/ therfore I wyll abyde in fleſſhelynes as I am/ ⁊ ryght nought do of ſuche werkes bodyly ne ghoſtly vntyll he gyue it. For yf he wyll gyue it/ he aſketh no werkynge of me what ſo yͭ

I do/and how lytell that I do I ſhal haue it. And yf he wyl not gyue it/trauayle I neuer ſo faſt therfore I gete it neuer the ſooner. He that ſayth thus may not come to this refourmynge/for he draweth hymſelfe wylfully to ydelnes of fleſſhe/ ⁊ vnableth hym to the gyfte of grace in as moche as he putteth fro hym bothe inwarde werkynge that ſtandeth in laſtynge deſyre and in longynge to Jeſu and outwarde werkynge by trauayle of his body in outwarde dedes/ſo may he not haue it/therfore I ſaye he that hath no true mekenes ne full hertely beſynes eyther inwarde only by grete feruour and laſtyng deſyre and beſy prayer ⁊ thought in god/or elles bothe inwarde and outwarde/may he not come to this ghoſtly refourmynge of this ymage.

¶ An entre how a ſoule ſhall behaue her in demeanynge and werkyng that wyll come to this refourmynge by enſample of a pylgrym goynge to Jeruſalem/and of two maner of mekenes. Ca.xxj.

NEuertheles for thou coueyteſt to haue ſome maner werkynge by the whiche thou myghteſt the rather come to yͤ refourmynge/I ſhall ſaye as me thynketh by the grace of our lorde Jeſu the ſhorteſt ⁊ the redyeſt helpe that I knowe in this werkynge/⁊ how that ſhall be I ſhall tell yͤ by an enſample of a good pylgrym on this wyſe. ¶There was a man that wolde go to Jeruſalem/⁊ for he knewe not the waye he came to an other man that he hoped knewe the waye better thyder/and aſked whyder he myght come to that cyte. ¶That other man ſayd to hym that he myght not come thyder without grete dyſeaſe ⁊ moche trauayle/for the waye is longe and peryllous and full of grete theues and robbers/and many other grete lettynges there be that fall to a man in the goynge/and alſo there are many ſore wayes as it ſemeth ledynge thyderwarde. But men all day are ſlayne ⁊ deſpoyled/ ⁊ may not come to that ſame place yͭ they coueyte. Neuertheles there is one way the whiche who ſo taketh it ⁊ holdeth it he wyll vndertake that he ſholde come to that cyte of Jeruſalem/ ⁊ he ſholde neuer leſe his lyfe/ne be ſlayne/ne dye foꝛ defaute/he ſhold ofte be robbed ⁊ euyll bette ⁊ ſuffre moche dyſeaſe in yͤ goynge/but his lyfe ſholde be ſafe. Than ſayd the pylgrym/ ſo that I may haue my lyfe ſafe ⁊ come to yͤ place that I coueyte to/ I care not what myſchefe I ſuffre in goynge And therfoꝛe ſaye to me what thou wylte ⁊ ſothly I pꝛomyſe the foꝛ to do after the. That other man anſwereth and ſayth thus/loo I ſet the in the ryght waye/ this is the waye/ ⁊ that thou kepe yͤ lernynge that I teche the/ What ſo thou hereſt/ſeeſt oꝛ feleſt that ſholde let yͤ in the waye/ abyde not wͭ it wylfully/ tary not foꝛ it wylfully/ beholde it not/lyke it not/dꝛede it not/ but euer go foꝛth in thy waye/ ⁊ thynke that thou woldeſt be at Jeruſalē foꝛ that thou coueyteſt/ ⁊ that thou deſyꝛeſt/ ⁊ nought elles but that. And yf men robbe the and deſpoyle the/ bete the/ſcoꝛne the/ deſpyſe the/ſtryue not agaynſt it yf thou wylte haue thy lyfe/ but holde the with the harme that thou haſt/ ⁊ go foꝛth as nought were/that yͧ take no moꝛe harme. And alſo yf men wyll tary the with tales/ ⁊ fede the wͭ leſynges foꝛ to dꝛawe the to myꝛthes/ ⁊ foꝛ to leue thy pylgrymage/make a defe eere and anſwere not agayne/ ⁊ ſaye nought elles but that yͧ woldeſt be at Jeruſalem. And yf men pꝛofer the gyftes ⁊ wyll make the ryche wͭ woꝛldly good/tende not to them/thynke euer on Jeruſalem. And yf thou wylt holde this waye ⁊ do that I haue ſayd/ I vndertake thy lyfe that yͧ ſhalte not be ſlayne/but yͧ ſhalt come to that place that yͧ coueyteſt to. Ghoſtly to our purpoſe/Jeruſalem is as moche to ſaye as a ſyght of peas / ⁊ betokeneth contemplacyon in perfyte loue of god. For cõtemplacyon is not els but a ſyght of god whiche is very peas. Than yf thou coueyte for to come to this bleſſed ſyght of very peas and be a true pylgrym to Jeruſalemwarde / though it be ſo that I were neuer there / neuertheles as farforth as I can I ſhal ſet the in the waye thyderwarde / the begynnynge of ẏ hye waye in the whiche ẏ ſhalt go / is refourmynge in fayth groũded mekely in the fayth ⁊ in the lawes of holy chirche as I haue ſayd before. For truſt ſurely though thou haue ſynned here before / yf thou be now refourmed by ẏ ſacrament of penaũce after the lawe of holy chirche that thou arte in the ryght waye. Now than ſythen thou art in the ſure waye yf thou wylte ſpede in thy goynge and make good Journeys / the behoueth to holde theſe two thynges ofte in thy mynde / mekenes ⁊ loue / ⁊ that is / I am nought / I haue nought / I coueyte nought but one. Thou ſhalte haue the meanynge of theſe wordes in thyn entent ⁊ in habyte of thy ſoule laſtyngly / though ẏͧ haue them not euer ſpecyally in thy thought / for the nedeth not. Mekenes ſayth / I am nought / I haue nought Loue ſayth / I coueyte nought but one / ⁊ that is Jeſu. Theſe two ſtrynges well faſtened wᵗ the mynde of Jeſu maketh good accorde in ẏ harpe of the ſoule whan they be craftely touched with ẏ fynger of reaſon. For ẏ lower thou ſmyteſt vpon that one the hyer ſowneth that other The leſſe ẏ feleſt that thou art or haſt of thy ſelfe thrugh mekenes / the more thou coueyteſt for to haue of Jeſu in deſyre of loue / I meane not onely of that mekenes that a ſoule feleth in the ſyght of his owne ſynne for fraylnes and wretchednes of this lyfe / or of ẏ wretchednes of his euen chryſten. For though this mekenes be ſothfaſt and medycynable / neuertheles it is boyſtous ⁊ fleſſhely / as in regarde not clene/ne ſofte ne louely. But I meane alſo this mekenes yͭ the ſoule feleth thꝛugh grace in ſyght and beholdynge of the endles beynge ⁊ the wonderfull goodnes of Jeſu/⁊ yf thou mayſt not ſe it yet with thy ghoſtly eye/that thou byleue it. Foꝛ thꝛugh ſyght of his beynge eyther in full faythe oꝛ in felynge thou ſhalt holde thy ſelfe not onely the mooſt wꝛetche that is/but alſo as nought in ſubſtaunce of thy ſoule though thou haddeſt neuer done ſynne/and that is louely mekenes. Foꝛ in regarde of Jeſu yͭ is ſothfaſtly all/yͧ arte ryght nought/⁊ alſo that thou thynke that yͧ haſt ryght nought/but art as a veſſell yͭ ſtandeth euer to me as nought were therin as of thyſelfe/foꝛ do thou neuer ſo many good dedes outwarde oꝛ inwarde tyll thou haue and fele that thou haſt the loue of Jeſu/thou haſt ryght nought/foꝛ with yͤ pꝛecyous lycour onely may thy ſoule be fulfylled and with none other/and foꝛ as moche as that thynge alone is ſo pꝛecyous ⁊ woꝛthy/therfoꝛe what thou haſt/oꝛ what yͧ dooſt holde it as nought foꝛ to reſt in without the ſyght of yͤ loue of Jeſu/caſt it all behynde the ⁊ foꝛgete it that thou myghteſt haue that yͭ is beſt of all. Ryght as a true pylgrym goynge to Jeruſalē leueth behynde hym hous and londe/wyfe ⁊ chylde/and maketh hymſelfe pooꝛe ⁊ bare fro all thynge yͭ he hath that he myght go lyghtly without lettyng. Ryght ſo yf thou wylt be a ghoſtly pylgrym thou ſhalt make thyſelfe naked fro all that yͧ haſt that are bothe good dedes ⁊ badde ⁊ caſt them all behynde the/that yͧ be ſo pooꝛe in thyn owne felynge that there be no thynge of thyne owne werkynge that yͧ wylte lene vpon reſtyngly/but euer deſyrynge moꝛe grace ⁊ loue/⁊ euer ſekynge the ghoſtly preſence of Jeſu/⁊ yf yͧ do thus than ſhalte thou ſet in thyn herte fully that yͧ woldeſt be at Jeruſalem ⁊ at none other place but there/⁊ that is yͭ ſhalte ſet in thyn herte holy ⁊ fully that thou woldeſt no thynge haue but the loue of Jeſu ⁊ of yͤ ghoſtly ſyght of hym as he wyll ſhewe hym/ for to that onely art yͧ made and bought/ ⁊ that is thy begynnynge ⁊ thyn endynge/ thy Joye ⁊ thy blyſſe/ ⁊ therfore what ſo euer that yͧ haue be thou neuer ſo ryche in other dedes bodyly or ghoſtly/ but yf thou haue that ⁊ knowe ⁊ fele that yͧ haſt it/ holde that yͧ haſt ryght nought/ prynte well this reaſon in thy meanynge of thy hert/ ⁊ cleue ſadly therto/ ⁊ it ſhall ſaue the fro all perylles in thy goynge/ that thou ſhalt neuer peryſſhe/ ⁊ it ſhall ſaue the fro the theues ⁊ robbers the whiche J call vnclene ſpirytes/ that though they ſpoyle the ⁊ bete the thrugh dyuers temptacyons thy lyfe ſhall euer be ſafe. And ſhortly yf thou kepe it as J ſhall tell the thou ſhalte eſcape all perylles ⁊ myſcheues/ ⁊ come to yͤ cyte of Jeruſalem within ſhorte tyme. Now thou art in that waye ⁊ knoweſt what the place hyght/ ⁊ whyther thou ſhalt drawe to/ begyn than for to go to thy Journey Thy forth goynge is nought els but ghoſtly werkynge and bodyly alſo whan nedē is/ whiche thou ſhalt vſe by dyſcrecyon on this wyſe/ What werke that it be yͭ thou ſhalte do after the degre ⁊ the ſtate that thou ſtandeſt in bodyly or ghoſtly yf it helpe this gracyous deſyre that thou haſt for to loue Jeſu/ and make it more hole/ more eaſy ⁊ more myghty to all vertues/ and to all goodnes/ that werke holde J beſt/ be it prechyng/ be it thynkyng be it redynge/ be it werkynge/ ⁊ as longe as that werke ſtrengtheth mooſt thy herte and thy wyll to the loue of Jeſu/ ⁊ fartheſt draweth thyn affeccyon ⁊ thy thought fro worldly vanyte it is good for to vſe it/ and yf it be ſo that thrugh vſe ſauour of that leſſeth/ and the thynketh an other werke ſauoureth the more/ ⁊ thou feleſt more grace in an other/ take an other ⁊ leue that. For though thy deſyre and the yarnynge of thy herte to Jeſu ſholde be euer vnchāgeable/ neuertheles thy ghoſtly werkes that thou ſhalte vſe in prayenge or thynkyng for to kepe and nouryſſhe thy deſyre may be dyuers/ & may well be chāged after that thou feleſt the dyſpoſed thrugh grace in applyenge of thyn owne hert. For it fareth by werkes and by deſyre as it doth by ſtyckes and by a fyre/ for the more ſtyckes are layde to the fyre/ the greter is the fyre. Ryght ſo the more dyuers ghoſtly werkynge that a man hath in his thought for to kepe hole his deſyre/ ẏ myghtyer & more brennynge ſhall his deſyre be to god/ and therfore loke wyſely what werke thou canſt beſt do/ and that mooſt helpeth to ſaue hole this deſyre to Jeſu yf thou be free and arte not bōde but vnder the comyn lawe/ & that do. Bynde the not to wylfull cuſtomes vnchāgeably that ſholde let the fredome of thyn herte for to loue Jeſu yf grace wolde vyſyte the ſpecyally. For I ſhall tell ẏ whiche cuſtomes are euer good and nedefull to be kepte. Lo ſuche cuſtome is euer good to holde that ſtandeth in getynge of vertue and lettynge of the ſynne that cuſtome ſholde neuer be lefte/ for thou ſhalt euer be meke/ pacyent/ ſobre and chaſt yf thou do well/ and ſo of all other vertues/ but the cuſtome of an other thynge yͭ letteth a better is good for to leue whan tyme is there a man may/ as thus. If a man haue in cuſtome for to ſay thus many bedes/ or to thynke this maner of thought thus longe tyme/ or for to wake or knele thus longe/ or ony other ſuche bodyly dede/ this cuſtome is for to leue ſomtyme whan reaſonable cauſe letteth/ or elles yf more grace come otherwyſe.

¶ Of taryenges & temptacyons that ſoules fele by theyr ghoſtly enemyes in theyr ghoſtly knowỹge & goynge to Jeruſalem/ & of remedyes agaynſt them. Ca.xxii.

NOw arte thou in yͤ waye & woteſt how yͧ ſhalt go now beware of enemyes yͭ wyll be beſy to let the yf they may/for theyr entent is to put out of thyn hert yͤ deſyre & that longynge that yͧ haſt to yͤ loue of Jeſu/& to dryue the home agayne to yͤ loue of worldly vanyte/for there is no thynge yͭ greueth them ſo moche. Theſe enemyes are pryncypally fleſſhely deſyres & vayne dredes yͭ ryſe out of thy herte thrugh corrupcyon of thy fleſſhely kynde & wolde let thy deſyre of the loue of god that they myght fully & reſtfully occupy thyn hert. Theſe are thy next enemyes. Alſo other enemyes there are/as vnclene ſpirytes that are beſy with ſleyghtes & wyles to deceyue the. But one remedy ſhalt yͧ haue yͭ I ſayd before/what ſo it be yͭ they ſaye byleue them not/but holde forth thy waye & onely deſyre yͤ loue of Jeſu/anſwere euer thus/ I am nought/I haue nought/I coueyte nought but onely yͤ loue of our lorde Jeſu. If thyn enemyes ſaye to the fyrſt thus by ſterȳges in hert that yͧ art not ſhryuen aryght/or there is ſome olde ſynne hyd in thyn hert that thou knoweſt not/ne neuer were ſhryuen aryght/& therfore thou muſt turne home agayne & leue thy deſyre & go ſhryue yͤ better/byleue not this ſayenge for it is fals/for thou art ſhryuen truſt ſurely/& that yͧ art in yͤ way/& the nedeth no more ranſakyng of ſhryfte for that yͭ is paſſed holde forth thy waye & thynke on Jeruſalē. Alſo yf they ſaye that yͧ arte not worthy to haue yͤ loue of god wherto ſhalt yͧ coueyte that yͧ mayſt not haue/ne art not worthy therto/byleue them not but go forth & ſay thus. Not for I am worthy but for I am vnworthy/therfore wolde I loue god/for yf that I had it yͭ ſholde make me worthy/& ſythen I was made therto though I ſholde neuer haue it/yet wyll I coueyte it/& therfore wyll I praye & thynke that I myght gete it. And than yf thyn enemyes ſe that thou begỹneſt to waxe bolde ⁊ well wylled to thy werke they begyn to waxe aferde of the/neuertheles they wyll not ceaſe of taryenge the whan they may as longe as yͧ arte goynge in yͤ waye/what wͭ drede ⁊ manaſſynge on that one ſyde/what with flaterynge ⁊ falſe pleaſyng on that other ſyde for to make yͤ breke thy purpoſe ⁊ turne home agayne they wyll ſaye thus. If yͧ holde forth thy deſyre to Jeſu ſo fully trauaylynge as yͧ begỹneſt/thou ſhalt fall in to ſekenes or in to fantaſyes or in to franſyes as yͧ ſeeſt that ſome do. Or yͧ ſhalt fall in to pouerte ⁊ bodyly myſchefe/⁊ no man ſhall well helpe the/or yͧ myght fall in to preuy temptacyons of the fende that thou ſhalt not helpe thyſelfe/for it is wõders peryllous to ony man for to gyue hym fully to yͤ loue of god ⁊ leue all yͤ worlde/~~⁊ no thynge coueyte~~ but onely the loue of hym/for ſo many perylles may fall yͭ a man knoweth not of/⁊ therfore turne home agayne ⁊ leue this deſyre/for yͧ ſhalte neuer brynge it to the ende and do as other worldly men done. Thus ſaye thyn enemyes/but byleue them not/but holde forth thy deſyre / and ſaye not elles but thou woldeſt haue Jeſu and be at Jeruſalem. And yf they perceyue than thy wyll ſo ſtronge that yͧ wylte not ſpare for ſynne ne for ſekenes/for fantaſyes ne for franſyes/for doubtes ne for dredes of ghoſtly temptacyõs/ for myſchefe ne for pouerte/for lyfe ne for deth/ but euer forth yͧ wylte with one thỹge ⁊ no thynge but one/⁊ makeſt a defe ere to them as though yͧ herde them not/⁊ holdeſt the forth ſtyfly in thy prayer ⁊ in thyn other ghoſtly werkes without ſtyntynge wͭ dyſcrecyon after cõuſeyle of thy ſouerayne or of thy ghoſtly father/than begyn they to be wrothe ⁊ to go a lytell nere the/than they begyn for to robbe the ⁊ bete the/⁊ do the all the ſhame yͭ they can. And that is whan they make that all the dedes that yͧ dooſt be they neuer ſo well done are demed of other men as euyll / & turned in to the worſe party. And what ſo euer it be that yͧ wol[illegible] haue done in helpe of thy body or of thy ſoule it ſha[illegible] letted or hyndred by other men / ſo that yͧ ſhalt be put fro thy wyll in all thynge that yͧ ſkylfully coueyteſt / & this they do that thou ſholdeſt be ſtered to yre or melãcoly / or euyll wyll agaynſt thyn euen chryſten. But agaynſt all theſe dyſeaſes & all other that yͧ mayſt fele vſe this remedy. Take Jeſu in thy mynde & angre the no more with them / tary not wᵗ them / but thynke on thy leſſon that yͧ arte nought / that yͧ haſt nought / yͧ mayſt nought leſe of erthly good / yͧ coueyteſt nought but the loue of Jeſu & holde forth thy waye to Jeruſalem wᵗ thy occupacyon / & neuertheles yf thou be taryed ſomtyme thrugh fraylte of thyſelfe with ſuche vneaſes that fall to thy bodyly lyf thrugh euyll wyll of man or malyce of yͤ fende / as ſoone as thou mayſt come agayne to thyſelfe leue of thy thynkynge of thy dyſeaſe & go forth to thy werke / abyde not longe with them for drede of thyn enemyes.

¶ Of a generall remedy agaynſt wycked ſterȳges & paynfull taryenges yͭ fall to theyr hertes of the fleſſhe and of the worlde and of the fende. Ca. xxiij.

AND after this whan thyn enemyes ſe that thou arte ſo well wylled that yͧ art not angry nor heuy ne wrothe ne more ſtered agaynſt no creature for ought that they may do or ſpeke agaynſt the / but ſetteſt thy herte fully for to ſuffre all that may fall / eaſy or vneaſy / prayſynge or lackynge / & that yͧ wylte charge no thynge with that that thou myghteſt kepe all thy thought and thy deſyre hole to the loue of god / than are they moche abaſſhed. But than wyll they aſſaye yͤ with flaterynge & vayne pleaſynge. And that is whan that they do brynge to the ſyght of thy ſoule all thy good dedes and vertues and bere vpon the that all men may prayſe the ⁊ ſpeke [illegible] of thy holynes/ ⁊ how that all men loue the ⁊ wor[illegible] the for thy holy lyuynge. Thus do thyn enemyes that yͧ sholdeſt thynke theyr ſayenge ſoth ⁊ haue delyte in this vayne Joye ⁊ reſt the therin. But yf yͧ do well thou ſhalte holde all ſuche ianglynge falſhede ⁊ flaterynge of thyn enemy that profreth the to drynke venym tempred with hony/ ⁊ therfore refuſe it ⁊ ſaye yͧ wylte not therof/ but thou woldeſt be at Jeruſalem. Suche lettyng thou ſhalt fele or elles other lyke/ what of thy fleſſhe/ what of the worlde/ ⁊ what of the fende moo than I may reherſe now. For a man as lōge as he ſuffereth his thought wylfully to renne aboute the worlde in beholdynge of ſondry thynges he perceyueth fewe lettynges. But as ſoone as he draweth al his thought ⁊ his yernynge to one thȳge onely to haue that/ to knowe that/ to loue that/ ⁊ that is onely Jeſu/ than ſhall he well fele many paynfull lettynges/ for euery thynge yͭ he feleth ⁊ is not that yͭ he coueteth is lettȳge to hym. Therfore I haue tolde yͤ of ſome ſpecyally as for example/ ⁊ ouermore I ſaye generally that what ſterynge that thou feleſt of thy fleſſhe or of the fende pleaſaunt or paynfull/ bytter or ſwete/ lykynge or dredefull/ gladſome or ſorowful that wold drawe downe thy thought ⁊ thy deſyre frō the loue of Jeſu to worldly vanyte/ ⁊ let vtterly thy ghoſtly couetyſe that thou haſt to the loue of hym/ ⁊ that thy herte ſholde be occupyed w that ſterynge reſtyngly/ ſet it at nought/ receyue it not wylfully/ tary not therwith to lōge. But yf it be a worldely thynge that behoueth nedes to be done to thy ſelfe or to thyn euen chryſten/ ſpede the ſoone of it/ ⁊ brȳge it to an ende that it hange not on thyn herte. If it be an other thynge yͭ nedeth not/ or els it toucheth not the/ ⁊ charge it not/ iangle not therwith/ ne angre the not/ drede it not lyke it not / but ſmyte out thyn herte redyly & ſaye thus I am nought / I haue nought / nought I ſeke nor coueyte but the loue of Jeſu. Smyte thy thought to this deſyre & ſtrength it / & mayntene it with prayer & with other ghoſtly werkes that thou forgete it not / & it ſhall lede the in thy ryght waye and ſaue the fro all perylles / that though thou fele them thou ſhalt not peryſſhe / and I hope that it ſhall brynge the vnto perfyte loue of our lorde Jeſu. Neuertheles on that other ſyde I ſaye alſo what werke or what ſteryrnge it be that may helpe thy deſyre / ſtrength it & nouryſſhe it / and make thy thought fartheſt fro luſt & mynde of the worlde more hole & more brennynge to the loue of god whether it be prayenge or thynkynge / ſtylnes or ſpekynge / redynge or herynge / onelynes or comonynge / goynge or ſyttynge / kepe it for the tyme & werke therin as longe as ſauour laſteth. If it be ſo that thou take therwith mete & drynke & ſlepe as a pylgrym doth / & kepe dyſcrecyon in thy werkynge after counſeyle & ordynaunce of the ſouerayne / for haue he neuer ſo grete haſte in his goynge / yet he wyll ete and drynke & ſlepe. Do thou lyke wyſe / for though it let the one tyme / it ſhall forther the an other tyme.

¶ Of an euyll daye & a good nyght what it meaneth And how the loue of the worlde is lykened to an euyll daye / & the loue of god to a good nyght. Ca.xxiiij.

If thou wylte wyte than what this deſyre is / ſothly it is Jeſu / for he maketh this deſyre in the & gyueth it the / & he it is that deſyreth in the / & he it is that is deſyred / he is all & he doth all yf thou myght ſe hym. Thou dooſt nought but ſuffreſt hym werke in thy ſoule and aſſenteſt to hym with grete gladnes of hert that he wyll vouchesafe to do ſo in the / thou arte nought els but a reaſonable inſtrument wherin he werketh / & therfore whan thou feleſt thy thought by touchynge of his grace taken vp wͭ deſyre to Jeſu with a myghty deuoute wyll to pleaſe hym & loue hym / than thynke yͭ thou haſt Jeſu for he it is yͭ thou deſyreſt / beholde hym well for he goth afore yͤ not in bodyly lykenes but vnſeably by preuy preſence of his myght. Therfore ſe hym ghoſtly yf yͧ mayſt and faſten all thy thought & thyn affeccyon to hym & folowe hym where ſo he goth / for he ſhall lede the yͤ ryght waye to Jeruſalem / that is the ſyght of peas & contemplacyon. Thus prayed yͤ prophete to the father of heuen

Pſal. xlij. ſayenge thus (Emitte lucē tuam & veritatē tuā ipſa me deduxerūt et adduxerūt in montē ſanctū tuū et in tabernacula tua) That is / fader of heuen ſende out thy lyght & thy ſothfaſtnes / yͭ is thy ſone Jeſu / & he ſhall lede me by deſyre in me to yͤ holy hyll & in to thy tabernacles / yͭ is to yͤ felynge of perfyte loue & heyght in contemplacyon.

Eſaie xxvj. Of this deſyre ſpeketh the prophete thus (Memoriale tuū in deſiderio aīe mee. Aīa mea deſiderauit te in nocte: ſed et ſpūs meꝰ in precordijs meis) That is / lorde Jeſu the mynde of the is prynted in deſyre of my ſoule / for my ſoule hath deſyred yͤ in the nyght / & my ſpiryte hath coueyted the in all thynkynges / & why the prophete ſayth he hath deſyred god all in the nyght as a tymefull ſpace bytwene two dayes / for whan one day is ended an other cometh not anone / but fyrſt cometh nyght & departeth the dayes ſomtyme longe & ſomtyme ſhorte / & than after cometh an other daye. The prophete meaned not onely of this maner of nyght / but he meaned a ghoſtly nyght. Thou ſhalt vnderſtande that there be two dayes or two lyghtes. The fyrſt is a fals lyght / the ſeconde is a true lyght. The fals lyght is the loue of this worlde yͭ a man hath in hymſelfe of corrupcyon of his fleſſhe. The true lyght is the perfyte loue of Jeſu felte thrugh grace in ma mannes ſoule. The loue of this worlde is a fals lyght/ for it paſſeth awaye and laſteth not/ & ſo it perfourmeth not that that it behoteth. This lyght behyght the fende to Adam whan he ſtered hym to ſynne & ſayd thus (Aperientur oculi veſtri et eritis ſicut dii) gen̄.3. That is/ your eyen ſhall be opened and ye ſhall be as goddes/ & he ſayd ſoth there/ for whan Adam had ſynned anone his inner eye was ſparde & ghoſtly lyght withdrawen/ and his vtter eyen were opened/ and he felte and ſawe a newe lyght of fleſſhely lykynge & worldly loue that he ſawe not before and ſo ſawe he a newe daye/ but this was an euyll daye for this was it that Iob waryed whan he ſayd thus. (Pereat dies in qua natus ſum) Iob.3. That is/ peryſſhe the daye in the whiche I was borne. He waryed not ẏ daye rennynge in ẏ yere that god made/ but he waryed that daye that man made/ that is the concupyſcence and the loue of this worlde in the whiche he was borne though he felte it not. Than this daye and this lyght he aſked of god that it ſholde peryſſhe and noo lenger laſte. But the euerlaſtynge loue of Ieſu is a true daye and a bleſſed lyght. For god is bothe loue and lyght/ & he is euerlaſtynge/ as ſaynt Iohn̄ ſayth (Qui diligit deū manet in lumine) pri. Iohā.ij. That is to ſaye/ he that loueth god dwelleth in the lyght. Than what man that perceyueth & ſeeth the loue of this worlde falſe and faylynge/ and for that he wyll forſake it and ſeke the loue of Ieſu. He may not as ſoone fele ẏ loue of hym/ but he muſt abyde a whyle in the nyght. For he may not ſodeynly come fro that one lyght to that other/ that is as moche to ſaye/ as from ẏ loue of the worlde to the very perfyte loue of god. This nyght is nought elles but a forberynge and a withdrawynge of the thought and of the ſoule fro erthly thynges by grete & feruoure deſyre and yernynge for to loue and ſe and fele Jeſu ⁊ ghoſtly thynges. ¶This is the nyght/ for ryght as ẏ nyght is derke ⁊ euer hydynge fro all bodyly creatures/ ⁊ a reſtynge of all bodyly dedes. Ryght ſo a man that ſetteth hym fully for to thynke on Jeſu/ ⁊ to deſyre onely ẏ loue of hym is beſy to hyde his thought fro vayne beholdynge ⁊ perceyuynge/ and his affeccyon fro fleſſhely lykynge ⁊ louynge of all bodyly creatures/ ſo that his thought may be made free ⁊ not ſubgecte/ ne his affeccyon bounde ne pyned ne troubled in no thynge lower ne worſe than hymſelfe. And yf he may do ſo than it is nyght with hȳ/ for than he is in derknes. But this is a good nyght ⁊ a lyght derknes/ for it is a ſtoppynge out of the falſe loue of this worlde/ ⁊ it is a nyghtyng of the true daye/ and ſothly the derker that this nyght is/ the nerer is the true daye of the loue of Jeſu. For the more that the ſoule may through longynge to god be hyd fro noyſe ⁊ ſynne of fleſſhely affeccyōs ⁊ vnclene thoughtes/ the nerer it is for to fele the lyght of the loue of hym for it is euen at it. Thus ſemeth it the prophete meaned whan he ſayd thus (Cū in tenebris ſedeo dominus lux mea eſt) ¶That is/ whan I ſyt in derknes our lord is my lyght/ that is/ whan my ſoule is hyd fro all ſterynges of ſynne as it were in ſlepe/ than is our lorde my lyght/ for than nygheth he of his grace to ſhewe me of his lyght/ neuertheles this nyght is ſomtyme paynful/ fyrſt whan a man is very foule/ and is not through grace vſed to be often in this derknes but wolde fayne haue it/ and therfore he doth ſet his thought and his deſyre to godwarde as moche as he may/ he wolde not fele ne thynke but onely of hym/ ⁊ bycauſe that he may not lyghtly haue it therfore it is paynfull/ for the cuſtome ⁊ the homlyneſſe that he hath had with ſynnes before of the worlde and of fleſſhely affeccyons ⁊ erthly thynges/ ⁊ his fleſſhely dedes prees ſo vpon hym and euer ſmyte in by mayſtry and drawe downe all the ſoule to them that he may not well be hyd fro them as ſoone as he wolde/therfore this derknes is paynfull to hym/⁊ namely whan grace toucheth not haboundauntly. Neuertheles yf it be ſo with the/be not to heuy ne ſtryue not moche as though thou woldeſt thrugh mayſtry put them out of thy thought/ for thou mayſt not do ſo but abyde grace/ſuffre eaſely ⁊ breke not thyſelfe to moche/⁊ ſlyly yf thou mayſt drawe thy deſyre ⁊ thy ghoſtly beholdynge to Jeſu/as yf thou woldeſt not care for them. For wyte thou well whã thou woldeſt deſyre Jeſu and onely thynke on hym/and thou mayſt not frely for preſynge in of ſuche worldly thoughtes/ſothly thou arte outwarde of the falſe daye/⁊ thou art entrynge in to this derknes. But thy derknes is not reſtfull bycauſe of dyſeaſe ⁊ vncunnynge and vnclennes of thyſelfe/and therfore vſe it ofte and it ſhall by proceſſe thrugh felyng of grace be more eaſy and more reſtfull to the/and that is whan thy ſoule thrugh grace is made ſo free and ſo myghty ⁊ ſo good and ſo gadred in to it ſelfe that it lyſte not to thynke on ryght nought. Than is it in a good derknes. This nought I meane thus/that a ſoule may thrugh grace be gadred in to it ſelfe frely and holy/⁊ not be dryuen agaynſt the wyl ne drawen downe by mayſtry for to thynke or lyke or loue with cleuynge of affeccyon to ony ſynne or vaynly ony erthly thynge than thynketh the ſoule nought/for than thynketh it of none erthly thynge cleuyngly. This is a ryche nought/and this nought and this nyght is a grete eaſe for the ſoule that deſyreth yͤ loue of Jeſu. It is in eaſe as for thought of ony erthly thynge/neuertheles it is full beſy for to thynke on hym/what thynge maketh this derkenes. Sothly nought elles but a gracyous deſyre for to haue them that are blynde in knowynge of ghoſtly lyght. For whan thou arte in this derknes yͧ arte more nerer Jeruſalem than whan yͧ arte in the myddes of the fals lyght therfore apply thyn herte fully to the ſterynge of grace/ and vſe to dwell in this derknes & be often aſſayenge to be homely therin/ & it ſhall ſoone be made reſtfull to the/ & the true lyght of ghoſtly knowynge ſhall ſprynge to the not all at ones but pryuely by lytell & lytel as yͤ prophete ſayth. Inhabitatib⁹ in regione vmbre mortis lux orta eſt eis. That is/ to yͤ dwellynge in yͤ countre of yͤ ſhadowe of deth/ lyght was ſpronge/ that is lyght of grace ſprãge & ſhall ſprynge to all them yͭ can dwell in the ſhadowe of deth/ that is in this derknes yͭ is lyke to deth/ for as deth ſleeth a lyuynge body & all fleſſhely felynges of it/ ryght ſo deſyre to loue Jeſu feled in his derknes ſleeth all ſynnes/ all fleſſhely affeccyons & all vnclene thoughtes for yͤ tyme/ & than nygheſt yͧ faſt to Jeruſalem/ thou arte not yet at it/ but by ſmall ſodeyn lyghtynges that ſhyne out thrugh ſmall caues from that cyte mayſt yͧ ſe it fro farre or that yͧ come therto. For wyte yͧ well though that thy ſoule be in this reſtfull derknes without troublynge of worldly vanytees it is not yet there it ſholde be/ it is not yet clothed all in lyght ne turned all in to fyre of loue/ but it feleth well that there is ſomwhat aboue it ſelfe that it knoweth not ne hath not yet/ but wolde haue it/ & brennyngly deſyreth it/ & that is nought els but the lyght of Jeruſalem wout forth/ the whiche is lyke to a cyte yͭ the prophete Ezechiel ſawe in his viſyons/ he ſayth that he ſawe a cyte ſet vpon a hyll holdynge to the ſouth yͭ to his ſyght whã it was meten was no more of length & of brede than a rodde yͭ was ſyxe cubytees & a palme of length/ but as ſoone as he was brought in to the cyte & loked aboute hym than thought he yͭ it was wonders moche/ for

Eſaie vj.

he ſawe many halles ⁊ chaumbres bothe open ⁊ preuy / he ſawe gates ⁊ porches vtterwarde ⁊ innerwarde and moche more buyldynge than I ſaye now on length ⁊ on brede many hondred cubytes / than was this wonder to hym how this cyte was ſo longe ⁊ ſo large within ẏ was ſo lytell to his ſyght whan he was without. This cyte betokeneth ẏ perfyte loue of god ſet in the hyll of contemplacyon / the whiche to the ſyght of a ſoule ẏ without the felynge of it trauayleth in ẏ deſyre towarde ſemeth ſomwhat / but it ſemeth but a lytell thynge no more than a rodde ẏ is ſyxe cubytes ⁊ a palme of length. By ſyxe cubytes are vnderſtande ẏ perfeccyon of mannes werke. And by ẏ palme a lytell touchynge of cõtemplacyon. He ſeeth well ẏ there is ſuche a thynge ẏ paſſeth ẏ deſerte of all the werkyng of man a lytell as the palme paſſeth the ſyxe cubytes / but he ſeeth not within what it is / neuertheles yf he may come within the cyte of cõtemplacyon / than doth he ſe moche more than he ſawe fyrſt.

¶ How a man ſhall knowe falſe illumynacyons feyned by the fende fro the true lyght of knowynge that cometh out of Jeſu / ⁊ by what tokens. Ca.xxvj.

BUt now beware of ẏ myddaye fende that feyneth lyght as it came out of Jeruſalem ⁊ is not ſo / for the fende ſeeth ẏ our lorde Jeſu ſheweth lyght to his louers of ſothfaſtnes / therfore in the deceyuyng of them ẏ are vnwyſe he ſheweth a lyght ẏ is not true vnder colour of a true lyght and deceyueth them / neuertheles how a ſoule may knowe ẏ lyght of ſothfaſtnes whan it ſhyneth from god / ⁊ whan it is feyned thrugh the enemy I ſhall ſaye as me thynketh by an enſample of the firmament. Somtyme ẏ firmamẽt ſheweth a lyght fro the ſonne / ⁊ ſemeth ẏ ſonne ⁊ is not / ⁊ ſomtyme ſheweth ẏ true ſonne truly. A knowynge of that one from ẏ other is this. The feyned ſonne ſheweth hym not but bytwene two blacke rayny clowdes. Than bycauſe ẏ ſonne is nere there ſhyneth out fro the clowdes a lyght as it were a ſonne ⁊ is none. But the true ſonne ſheweth hym whan the firmament is clere or moche clered fro ẏ blacke clowdes. Now to our purpoſe ſome men as it ſemeth forſaketh the loue of the worlde ⁊ wolde come to ẏ loue of god ⁊ to the lyght of vnderſtandyng of hym. But they that wyll not come thrugh this derknes that I haue ſpoken of before/ they wyll not knowe themſelfe truly ne mekely what they haue bē before/ ne what they are yet thrugh ſynne/ ne how nought they are in theyr owne kynde agaynſt god/ they are not beſy for to entre in to themſelfe all other thynges outwardly lefte/ ⁊ flee all wycked ſterynges that ryſe in theyr hertes of pryde/ enuy/ yre/ or other ſynnes thrugh laſtynge deſyre to Jeſu in prayenge ⁊ in thynkynge/ in ſcylence ⁊ in wepynge/ ⁊ in other bodyly ⁊ ghoſtly exercyſe as deuout men ⁊ holy men haue done. But as ſoone as they haue forſaken the worlde as it were outward in lykynge/ or elles ſoone after they wene that they are holy ⁊ able for to haue the ghooſtly vnderſtandynge of the goſpell ⁊ of holy wryte/ ⁊ namely yf they may fulfyll letterly the cōmaūdementes of god ⁊ kepe them fro bodyly ſynnes/ that they wene that they loue god perfytly/ and therfore they wyll anone preche ⁊ teche all other men/ as yf they had receyued grace of vnderſtandynge in perfeccyon of charite thrugh ſpecyall gyfte of the holy ghoſt/ ⁊ alſo they are moche more ſtered for as moche as they fele ſomtyme moche knowynge as it were ſodeynly gyuen to them without grete ſtudy before had/ ⁊ alſo moche feruour of loue as it ſemeth for to preche trouth and ryghtwyſnes to theyr euen chryſten/ therfore they holde it as a grace of god that viſyteth them with his bleſſed lyght befoꝛe other ſoules. Neuertheles yf they wyll loke well aboute them they ſhall fynde yͭ this lyght of knowynge & the hete yͭ they fele cometh not of the true ſonne yͭ is our loꝛde Jeſu/ but it cometh fro yͤ myddaye fende yͭ feyneth lyght & lykeneth hym to yͤ ſonne/ and therfoꝛe ſhall he be knowen by example befoꝛe ſayd. Lyght of cũnynge yͭ is feyned by yͤ fende to a derke ſoule is ſhewed bytwene two blacke reyny clowdes/ the ouer clowde is pꝛeſumpcyon & hyghynge of themſelfe/ yͤ nether clowde is a downe puttynge & a lowyng of his euen chꝛyſtẽ. Than what lyght of knowynge oꝛ felynge of feruour yͭ it be that ſhyneth to a ſoule wͭ pꝛeſumpcyon & hyghynge of it ſelfe & dyſdeyne of his euen chꝛyſten yͤ ſame tyme feled it is not lyght of grace gyuen of the holy ghoſt/ though yͤ knowyng in it ſelfe were ſothfaſt/ but it is eyther of yͤ fende yf it come ſodeynly/ oꝛ elles of mãnes owne wytte yf it come by ſtudy. And ſo it may well be knowen yͭ this feyned lyght of knowynge is not yͤ lyght of yͤ true ſonne/ therfoꝛe they that haue this knowynge on this maner are full of ghoſtly pꝛyde & ſe it not/ they are ſo blynde wͭ this feyned lyght that they holde yͤ hyghnes of theyꝛ owne hert & the vnbuxomnes to the lawes of holy chirche as it were perfyte mekenes to the goſpell & to the lawes of god/ & they wene that the folowynge of theyꝛ owne wyll were fredome of ſpiryte/ & therfoꝛe they begyn to rayne as blacke clowdes water of errours & hereſyes/ foꝛ the woꝛdes yͭ they ſhewe by pꝛechynge ſowe all to backbytynge and to ſtryuynge and to dyſcoꝛde makynge/ repꝛeuynge of ſtates & of perſones/ and yet ſaye they that all this is charite & zele of ryghtwyſnes. But it is not ſoth/ foꝛ ſaynt James the apoſtle ſayth thus. Ubi enim zelus et contentio ibi inconſtantia et omne opus pꝛauum. Non eſt ſapientia hec deſurſum deſcendens a patre luminũ: ſed eſt terrena aīalis et dia-

bolica) That is / where ſo enuy is ⁊ chydynge/there is vnſtablenes ⁊ all euyll werkes/⁊ therfore yͤ cunnynge yͭ bryngeth forth ſuche ſynnes cometh not from yͤ fader of lyght yͭ is god/but it is erthly/beeſtly ⁊ fendly. And ſo by theſe tokens yͭ are pryde / preſumpcyon/vnbuxomnes/ indignacyon/backbytynge/⁊ other ſuche ſynnes/for by theſe yͭ folowe after may the feyned lyght be knowen fro the true. For the true ſonne ſhyneth ⁊ ſheweth hym not by ſpecyall vyſytacyon to gyue lyght of vnderſtandynge or perfyte charite to a ſoule but the fyrmament be fyrſt made bryght ⁊ clere fro clowdes/that is/but yf the conſcyence be made clene thrugh fyre of brennynge deſyre to Jeſu in this vertues the whiche waſteth ⁊ brenneth all wycked ſterynges of pryde/vaynglory/Jre/enuy / ⁊ all
Pſal. other ſynnes in the ſoule/as the prophete ſayth (Jgnis
lxvj. ante ipſum precedet et inflām̄abit in circuitu inimicos eius) Fyre ſhall go before hym/that is to ſaye/deſyre of loue ſhall go before Jeſu in mānes ſoule/⁊ it ſhal brenne all his enemyes/that is/it ſhal waſte all ſynnes/for but yf a ſoule be fyrſt ſmyten downe fro the heyght of it ſelfe by degre ⁊ mekenes ⁊ be well examyned ⁊ brente in this fyre of deſyre/⁊ as it were puryfyed fro all ghoſtly fylth by longe tyme in deuoute prayers ⁊ other ghoſtly exercyſes it is not able to ſuffre the ſhynȳge of ghoſtly lyght ne to receyue the precyous lycour of perfyte loue of Jeſu but whan it is puryfyed ⁊ made ſubtyll thrugh this fyre than may it receyue the gracyous lyght of ghoſtly knowynge ⁊ the perfeccyon of loue that is true ſonne. Thus
Mal. ſayth holy wryte (Vobis q̄ timetis deū orietur ſol iuſti-
iiij. cie) The true ſonne of ryghtwyſnes yͭ is our lorde Jeſu ſhall ſprȳge to you yͭ drede hym/that is to meke ſoules yͭ meke themſelfe vnder theyr euen chryſtē by knowȳge of theyr owne wretchednes ⁊ caſt themſelfe downe vnder

god be no thynge of themſelfe in theyr owne ſubſtaunce thrugh reuerence/drede/and ghoſtly beholdȳge of hym laſtyngly/for that is ẏ perfyte mekenes/vnto theſe ſoules the true ſone ſhall ſprynge and illumyn theyr reaſon in knowynge of ſothfaſtnes/⁊ kendleth theyr affeccyon in brennynge of loue/and than ſhall they bothe brenne ⁊ ſhyne/they ſhall thrugh vertue of this heuenly ſonne brenne in perfyte loue/and ſhyne in knowynge of god ⁊ ghoſtly thynges/for than they be refourmed in felynge. ¶Therfore he that wyll not be deceyued I hope it is good to hym to drawe downe hymſelfe and hyde hym in this derknes. Fyrſt from entermetynge of other men as I haue ſayd/and forgete all the worlde yf that he may and folowe Jeſu with laſtynge deſyre offred in prayers and thynkynge on hym. Than I byleue that the lyght that cometh after this derknes is ſuche and ſothfaſt/⁊ that it ſhyneth on the cyte of Jeruſalem from the true ſonne to a ſoule that trauayleth in derknes/and cryeth after lyght for to ſhewe it the ryght waye/and conforte it in trauayle. For I hope after true derknes before cometh neuer fayned lyght/that is for to ſaye/yf that a man truly and fully ſet hym to forſake the loue of the worlde/and may thrugh grace come to felynge ⁊ knowynge of hym ſelfe. And yf he holde hym mekely in that felȳge/he ſhall not be deceyued with none errours ne hereſyes/ne with fantaſyes. For all theſe come by the gate of pryde. Than yf that pryde may be ſtopped out/than there ſhall no ſuche ſynne reſt in a ſoule. And though that they come and profer them/they ſhall not entre. For grace that the ſoule feleth in this meke derknes ſhall teche the ſoule ſothfaſtnes/and ſhewe to hym that all ſuche proferȳges are of the enemyes.

¶How grete ꝓfyte it is to a ſoule to be brought thrugh

and holdeth hym payde whan god ſtereth other men to gyue hym. And that he put no maner of truſt in hauour of ony worldly good/ne in helpe or fauour of ony worldly frende/but pryncypally and fully in god. For yf he do otherwyſe he byndeth hymſelfe to the worlde/and therfore he may not be free for to thỹke on Jeſu. And alſo glotony and lechery and all other fleſſhely vnclennes vtterly he muſt leue/that ẏ affeccyon be bounde to no woman by fleſſhely homelyneſſe. For it is no doubte that ſuche blynde loue that is ſomtyme bytwene a man and a woman/and ſemeth good and honeſt for as moche as they wolde not ſynne in dede/in the ſyght of god is full vnclene and a very grete ſynne. For it is a grete ſynne that a man ſhall ſuffre his affeccyon that ſholde be faſtened to Jeſu and to all vertues and to all ghoſtly clennes for to be boũde with ony fleſſhely loue of ony creature wylfully/namely yf it be ſo moche ẏ it bereth downe ẏ thought and maketh it vnreſtfull that he may no fauour haue in god. Thus I holde it wylfully that a man doth it and ſayth it is ſynne/or elles is ſo blynded with it ẏ he wyll not ſe it. And alſo that a man coueyte not delytes of metes ⁊ drynkes onely for luſt of his fleſſhe/but holde hym payed with ſuche mete as he may eaſely haue without grete beſynes/namely yf he be hole what mete it be that wyll do awaye hungre/⁊ kepe ẏ body in comyn ſtrength vnto ẏ ſeruyce of god. And that he grutche not ne ſtryue not ne angre not hymſelfe for his mete though he be ſomtyme not ſerued as the fleſſhe wolde. All theſe ſynnes ⁊ all other muſt be forſaken vtterly in his wyll and in dede whan he may/and other thynges that letteth hym/ſo that he may dyſpoſe hym for to thynke frely vpon Jeſu For as longe as theſe lettynges and ſuche other hange vpon hym he may not dye to to the worlde/ne come in to gal.v.

this derknes of knowynge of hymſelfe. And therfore yͭ he myght come therto he muſt do all theſe as dyd ſaynt Poule/ſayenge thus (Michi mundus cruciſixus eſt: et ego mundo) This worlde is ſlayne and crucyfyed to me and I to the worlde/that is/he that hath forſaken the loue of the worlde in worſhyppes and rycheſſe and in all other worldly thynges before ſayd for the loue of god/⁊ loueth not it/ne purſueth not it/but is well apayed that he hathe ryght nought of it/ne wolde haue though he myght/ſothly to hym the worlde is deed/for he hath no ſauoure nor delyte therin. Alſo yf the worlde ſet hym at nought and hath no regarde to hym/ne fauour ne worſhyp/ne ſet no pryce by hȳ/but forgeteth hym as a deed man/than is he deed to the worlde. And in this plyght was ſaynt Poule ſet perfytly/and ſo muſt an other man in partye that wold folowe and come to the perfyte loue of god. For he may not lyue to god fully but yf he dye fyrſt to the worlde. This dyenge to the worlde is this derknes/and it is the gate of contemplacyon and to refourmynge in felynge/and none other than this. There may be many ſondry wayes and ſore werkes ſettynge ⁊ ledynge ſondry ſoules to cōtemplacyon/for after dyuers dyſpoſynges of men and after ſondry ſtates/as are relygyous and ſeculers that they are in/as dyuers exercyſes in werkynge. Neuertheles there is no gate but one/for what exercyſes it be that a ſoule hath/but yf he may come by that exercyſe to this knowynge and to a meke felynge of hymſelfe/and that is that he be mortyfyed ⁊ deed to the worlde as in this loue/and that he may fele hymſelfe ſomtyme in this reſtfull derknes/by the whiche he may be hydde from vanite of the worlde as in his loue/and that he may fele hymſelfe what he is/ſothly he is not yet come to the refourmynge in felynge/ne hath

not fully contemplacyon / he is full farre therfro / ⁊ yf he
wyll come by ony gate / he is but a thefe ⁊ a breker of the
wall / ⁊ therfore as vnworthy he ſhall be caſt out. But he
that can bryngе hymſelfe fyrſt to nought thrugh grace
of mekenes and dye on this maner / he is in the gate / for
he is deed to the worlde / ⁊ he lyueth to god. Of the whiche
gal.3. ſaynt Poule ſpeketh thus. Mortui enim eſtis et vi-
ta veſtra abſcondita eſt cum chriſto in deo. Ye are deed /
that is to ſaye / ye that for the loue of god forſake all the
loue of the worlde are deed to the worlde with Chryſt in
god / that is / ye lyue ghoſtly in yͤ loue of Jeſu / but your
lyfe is hydde fro worldly men as Chryſt lyueth and is
hydde in his godhede fro the loue ⁊ the syght of fleſſhely
louers. This gate our lorde hymſelfe ſhewed in the goſpell
math. xiiij. whan he ſayd thus. Omnis qui reliquerit patrem
aut matrem / fratrem / aut ſororem propter me centuplū
accipiet: et vitam eternam poſſidebit. Euery man that
forſaketh for my loue father or mother / ſyſter or brother
or ony good erthly / he ſhall haue an hondreth folde in
this lyfe / and afterwarde the blyſſe of heuen. This hondreth
folde that a ſoule ſhall haue yf he forſake yͤ worlde
is nought but the profyte of this lyghty derknes / the
whiche I call the gate of contemplacyon. For he that is
in this derknes and is hydde thrugh grace fro worldly
vanyte / he coueyteth nought of worldly good / he ſeketh
it not / he is not taryed therwith / he loketh not after it /
he loueth it not. And therfore hath he an hondreth folde
more than yͤ kynge or than he hath yᵗ coueyteth mooſt of
erthly good / for he that nought coueyteth but Jeſu hath
an hondreth folde. For he hath more reſt / more peas in
herte / more very loue ⁊ delyte in ſoule in one daye than
he that mooſt coueyteth of the worlde / and hath all the
wele of it vnder his welth in all his lyfe tyme. This is

than a good derknes and a ryche nought that bryngeth a ſoule to ſo moche ghooſtly eaſe and ſo ſtyll ſoftnes. I trowe Dauyd meaned of this nyght/or of this nought whan he ſayd thus (Ad nichilū redactus ſum et neſciui) Pſal. That is to ſaye/I was brought to nought/and I wyſt it not/that is/the grace of our lorde Jeſu Chryſt ſent in to myne herte hath ſlayne in me ⁊ brought to nought all the loue of this deceyuable and wretched worlde/and I coude not tell after what maner/for thrugh no werkynge of my ſelfe/ne by myne owne wytte I haue it not but of the grace of our lorde Jeſu Chryſt. And therfore me thynketh he that wyll haue the lyght of grace and fullyly fele the loue of Jeſu Chryſt in his ſoule/he muſt forſake all the falſe lyght of worldly loue/and abyde in this derknes. And neuertheles yf he be adradde fyrſt for to dwell therin/turne not agayne to the loue of ẏ worlde but ſuffre a whyle/⁊ let hym put all his hope ⁊ his truſt in Jeſu Chryſt/and he ſhall not longe be without ſome ghoſtly lyght. Thus byddeth the prophete (Qui ambulat in tenebris et non eſt lumen ei: ſperet in domino et innitatur ſuper deum ſuum) Eſai.x Who ſoo goth in derknes and hath no lyght/that is/who ſo wyll hyde hym fro the loue of the worlde and may not redyly fele the lyght of ghoſtly loue/deſpayre not/nor tourne not agayne to the worlde/but hope in our lorde Jeſu Chryſt and lene vpon hym/that is/truſt in our lorde god/and cleue to hym by deſyre/and abyde a whyle ⁊ he ſhall haue lyght For it falleth therby as it doth yf a man had ben a grete whyle in the ſonne/and after that cometh ſodeynly in to a derke hous there as no ſonne ſhyneth/he ſholde be as he were blynde and ſe ryght nought. But yf he wolde abyde a whyle he myght ſoone ſe about hym/fyrſt grete thynges and after ſmall/and after all that euer there is in the hous. Ryght ſo it is ghoſtly he that forſaketh the loue of yͤ worlde and cometh to hymſelfe in to his owne cōſcyence/it is fyrſt derke ſomwhat ⁊ blynde to his ſyght but yf he ſtande ſtyll ⁊ holde forth with beſy prayenge ⁊ often thynkỹge of yͤ ſame wyll to yͤ loue of Jeſu/he ſhall ſe afterwarde grete thynges ⁊ ſmall that he fyrſt knewe not. Thus ſemeth the prophete behyght ſayenge thus (Orietur in tenebris lux tua ⁊ tenebre tue erūt ſicut meridies et requiē dabit tibi dñs de⁹ tuus et implebit animā tuā ſplendoribus) That is/lyght ſhall ſprynge to yͤ in derknes/that is/thou yͭ forſakeſt ſothfaſtly the lyght of all worldly loue ⁊ hydeſt thy thought in this derknes/ lyght of bleſſed loue and ghoſtly knowynge of god ſhall ſprynge to the/⁊ thy derknes ſhall be as myddaye/that is the derknes of trauaylynge deſyre/⁊ thy blynde truſt in god that yͧ haſt fyrſt ſhall turne in to clere knowynge ⁊ in to ſurenes of loue/⁊ thy lord god ſhall gyue reſt to the that is thy fleſſhely deſyres and thy paynfull dredes and doubtes and wycked ſpirytes yͭ haue contynually before tyme trauayled the/all theſe ſhall weke ⁊ leſe moche of theyr myght/⁊ thou ſhalte be made ſo ſtronge that they ſhall not hurte the/for thou ſhalt be hyd in reſt fro them and than ſhall our lorde Jeſu fulfyll thy ſoule with ſhynynges/that is/whan yͧ arte brought in to this ghoſtly reſt/than ſhalte thou more eaſely tende to god ⁊ nought elles do but loue hym/and than ſhall he with bemes of ghoſtly lyght fulfyll all the myghtes of thy ſoule. Haue thou no wonder though I call the forſakynge of worldly loue ⁊ derknes/for the prophete calleth it ſo/ſayenge thus to a ſoule (Intra in tenebras tuas filia caldeorū) Eſaie xlvij. Go in to thy derknes yͧ doughter of caldee/that is/thou ſoule yͭ arte as a doughter of caldee for loue of the worlde forſake it and go in to thy derknes.

That in refourmynge of a ſoule the werkynge of our lord Jeſu is departed in to foure tymes/ that is callyng/ ryghtynge/ magnyfyenge/ ⁊ gloryfyenge. Ca.xxviij.

LO I haue ſayd to the a lytell yf thou coueyte for to be refourmed in felynge how ÿ ſhalte dyſpoſe the towarde it in thy forth goynge/ neuertheles I ſaye not that thou mayſt do thus of thyſelfe/ for I wote well that our lorde Jeſu bryngeth all this to thende where ÿ he wolde/ for he onely thrugh his grace ſtereth a ſoule/ ⁊ bryngeth a ſoule in to this derknes fyrſt/ ⁊ after in lyght as ÿ prophete ſayth (Sicut tenebre ei⁹ ita ⁊ lumē eius) Pſal.cxxxviij. That is/ ryght as the lyght of knowynge ⁊ the felynge of ghoſtly loue is of Jeſu/ ryght ſo the derknes/ that is the forſakynge of worldly loue is of hym for he doth all/ he fourmeth ⁊ refourmeth/ he fourmeth onely by hym ſelfe/ but he refourmeth vs with vs. For grace gyuen ⁊ applyenge of our wyll to grace werketh all this/ and on what maner wyſe he doth ÿ ſaynt Poule reherſeth thus (Quos de⁹ preſciuit fieri conformes ymagines filij eius hos vocauit: et quos vocauit hos iuſtificauit: et quos iuſtificauit hos magnificauit: et quos magnificauit hos et glorificabit) Rom.viij. These that god knewe before ſholde be made ſhapely to the ymage of his ſone/ theſe he called/ theſe he ryghted/ theſe he magnyfyed/ and theſe he gloryfyed. Though theſe wordes may be ſayd of all choſen ſoules in the loweſt degre of charite that are refourmed onely in faythe/ neuertheles they may be vnderſtande more ſpecyally of theſe ſoules that are refourmed in felynge to the whiche our lorde god ſheweth moche plente of grace and doth moche more beſynes aboute them/ for they are his owne ſones ſpecyally ÿ bere the full ſhappe and the lykenes of his ſone Jeſu. In the whiche wordes ſaynt Poule departeth the werkynge of our lorde in ſoure tymes. Fyrſt is the tyme of callynge of a ſoule fro worldly vanyte/ ⁊ that tyme is often eaſy ⁊ confortable. For in ẏ begȳnynge of turnynge ſuche a man ẏ is dyſpoſed to moche grace is ſo quyckly ⁊ ſo felyngly enſpyred/ ⁊ feleth ofte ſo grete ſwetnes of deuocyon/ ⁊ hath ſo many teres in compunccyon ẏ he thynketh hym ſomtyme as he were halfe in heuen/ but this ſoftnes paſſeth after for a tyme. And than cometh the ſeconde tyme ẏ is the tyme of ryghtynge ẏ is trauaylous. For whan he begynneth for to go forth myghtely in the waye of ryghtwyſnes/ ⁊ ſetteth his wyll full agaynſt all ſynne without ⁊ within and ſtretcheth out his deſyre to vertues ⁊ to ẏ loue of Jeſu/ than feleth he moche lettyng bothe with hymſelfe of frowardnes ⁊ hardnes of his owne wyll/ ⁊ fro without forth thrugh temptacyon of his enemy that he is ofte in full grete turment/ and that is no wonder/ for he hath ſo longe be croked to the fals loue of ẏ worlde that he may not be made ryght/ as a croked ſtaffe may not be made euen but yf he be caſt ⁊ weyked in the fyre. Therfore our lorde Jeſu ſeynge ſendeth what thynge is behouefull to a frowarde ſoule ſuffreth it to be trauayled ⁊ taryed by ſondry temptacyons/ ⁊ for to be well examyned thrugh ghoſtly trybulacyons ẏ all the ruſt of vnclennes myght be brent out of it. And that ſhall be bothe within of dredes ⁊ doubtes ⁊ perplexytees that it ſhall nerehand fall in deſpayre/ ⁊ it ſhall ſeme as it were forſaken of god and lefte all in the handes of ẏ fende/ out taken a lytell preuy truſt that it ſhall haue in the goodnes of god and in his mercy/ for ẏ preuy truſt our lorde leueth in ſuche a ſoule go he neuer ſo ferre fro it/ by the whiche a ſoule is borne vp fro deſpayre and ſaued fro ghoſtly myſchefe. And alſo without it ſelfe it ſhall be mortyfyed and pyned in the ſenſualyte/ eyther by dyuers ſekeneſſes/ or by feble turment of our ghoſtly enemy the fende / or elles thrugh a preuy myght of our lorde god ŷ ſely ſoule by felynge and berynge of the wretched body ſhall be ſo payned / and it ſhall not wyte how that it ſhall ſuffre for to be in the body / yf it were not that our lord Jeſu Chryſt kepte it therein. And yet neuertheleſſe had the ſoule leuer for to be in all this payne than for to be blynded with the fals loue of the worlde / for that were hell to ſuche a ſoule. But the ſuffrynge of this maner payne is nought elles but purgatory / and therfore he ſuffreth it gladly / and he wolde not put it awaye though he myght / for bycauſe it is ſo profytable. All this doth our lorde Jeſu in grete profyte of the ſoule / for to dryue it out of the ſenſualyte / that it myght receyue ghoſtly lyght. For after this whan the ſoule is thus mortyfyed and brought fro worldly loue in to this derknes that it hath no more ſauoure nor delyte of worldly lykynge than of a ſtrawe / but he thynketh it bytter as wormewode. Than cometh the thyrde tyme of magnyfyenge / and that is whan the ſoule is refourmed in felynge in partye / and receyueth the gyfte of perfeccyon / and alſo the grace of contemplacyon / and that is a tyme of grete reſt / for than is our lorde Jeſu Chryſt more homely with a ſoule. And than after this cometh the fourth tyme of gloryfyenge. That is whan the ſoule ſhall be fully refourmed in ŷ blyſſe of heuen. For theſe ſoules that are thus called fro ſynne and thus ryghted / or elles in ony other maner lyke by dyuerſe aſſayenges bothe thrugh fyre and water. And afterwarde whan they are thus magnyfyed they ſholde be gloryfyed / for our lorde Jeſu Chryſt ſhall gyue them fully ŷ they haue here coueyted / and more than they coude coueyte / for he ſhall reyſe them aboue all other choſen ſoules to ŷ euenhede of cherubyn and ſeraphyn / ſythen they paſſed all other in knowynge and louynge of god here in this lyfe. Therfore he that wyll come to this magnyfyenge drede not this ryghtynge/for that is the waye. For our lorde ſayth by his prophete a worde of grete conforte to all ſuche ſoules that are examyned with fyre of trybulacyon thus (Puer meus noli timere: ſi tranſieris per ignem flamma nō nocebit te) That is/my chylde yf thou paſſe through fyre/drede not for the flambe ſhall not hurte the. It ſhall clenſe the fro all fleſſhely fylth/⁊ make the able for to receyue ghoſtly fyre of the loue of god/and that nedeth for to be done fyrſt. For as I haue before ſayd/it may not elles be refourmed in felynge.

Esaie xliij.

¶ How it falleth ſomtyme that ſoules begynnynge and profytynge in grace ſeme to haue more loue as by outward tokens/than ſome haue that be perfyte and yet it is not ſo in ſoth within. Ca.xxix.

BUt now ſayſt ẏ how may this be ſothe/for there are many ſoules newe turned to god that haue many ghoſtly felynges. Some haue grete compūccyon for theyr ſynnes/and ſome haue grete deuocyons ⁊ feruours in theyr prayers/⁊ often haue ſondry techynges of ghoſtly lyght in vnderſtandynge/⁊ ſome men haue other maner of felynges of confortable hete and grete ſwetnes/and neuertheles theſe ſoules come neuer fully in this reſtfull ſwetnes that I ſpeke of with feruent deſyre and laſtynge loue and thought in god. Than askeſt thou whether theſe ſoules be refourmed in felynge or not. It ſemeth yes in as moche as they haue ſuche grete ghoſtly felynges that other men that ſtande onely in fayth fele not of. Unto this I may ſaye as me thynketh that theſe ghoſtly felynges whether they ſtande in compunccyon or deuocyon/or in ghoſtly ymagynacyon are not the felynges whiche a ſoule ſhall haue and fele in the grace of contemplacyon/ I ſaye not but they are ſothfaſt and gracyouſly gyuen of god. But theſe ſoules that fele ſuche are not yet refourmed in felynge/ ne they haue not yet the gyfte of perfeccyon ne ghoſtly the brennynge loue of Jeſu as they may come to. And neuertheles often it ſemeth otherwyſe/ that ſuche ſoules fele more of yͤ loue of god than other that haue yͤ gyfte of perfeccyon/ in as moche as the felynge ſheweth more outwarde by grete feruour of bodyly tokens / in wepynge/ prayenge / knelynge & ſpekynge/ and other bodyly ſterynge/ ſo farforth that it ſemeth to an other man that they were euer rauyſſhed in loue/ & though me thynketh it is not ſo/ well I wote that theſe maner felynges and feruours of deuocyon and compunccyon that theſe men fele are gracyous gyftes of god ſent in to choſen ſoules for to drawe them out of worldly loue and fleſſhely luſt that hath ben longe tyme roted in theyr hertes/ fro yͤ whiche loue they ſholde not be drawen out by ſuche feble ſterynges of grete feruours/ neuertheles that the feruours is ſo moche in outwarde ſhewȳge it is not onely for mochenes of loue that nota they haue/ but it is for lytelnes & wekenes of theyr ſoule that may not bere a lytell touchynge of god / for it is yet as it were fleſſhely faſtened to the fleſſhe/ and neuer was yet departed fro ghoſtly mortyfyenge / and therfore the leeſt touchynge of loue & the leeſt ſparkle of ghoſtly lyght ſent fro heuen in to ſuche a ſoule is ſo moche and ſo confortable & ſo delectable ouer all the lykynge that euer it felte before in fleſſhely loue of erthly thynge that it is ouertaken with it. And alſo it is ſo newe and ſodeyne and ſo vncouth that it may not ſuffre for to bere it / but breketh & ſheweth out in wepynge/ ſobbynge and other bodyly ſterynge. Ryght as the coſtrell that is olde whan it receyueth newe wyne that is freſſhe and myghty/ the coſtrell boyleth out/ & is in poynt for to cleue and breſt vntyll the wyne hath boyled and ſpourged out all vnclennes / but as ſoone as yͤ wyne is fyned and clered/ than it ſtandeth ſtyll and the coſtrell hole. Ryght ſo a ſoule that is olde thrugh ſynne whan it receyueth a lytell of yͤ loue of god that is ſo freſſhe and ſo myghty that yͤ body is in poynt for to cleue and to breke / were it not that god kepeth it hole. But yet it breſteth out at the eyen by wepyng/ and at the mouth by ſpekynge/ and that is more for wekenes and feblenes of the ſoule than for mochenes of loue. For afterwarde whan loue hath boyled all yͤ vnclennes out of the ſoule by ſuche grete feruours than is the loue clere and ſtandeth ſtyll/ and than is bothe the body and the ſoule moche more in peas/ and yet hath the ſoule moche more loue than it had before / though it ſhewe leſſe outwarde. For it is now all hole in reſt within / and but lytell or nought in outwarde ſhewynge of feruoure. And therfore I ſaye that theſe ſoules that felen ſuche grete bodyly feruours / though they be in moche grace are not yet refourmed in felynge / but they are gretly dyſpoſed towarde it. For I trowe that ſuche a man namely that hath be gretly defouled in ſynne ſhall not be refourmed in felynge but yf he be fyrſt brent and puryfyed with ſuche grete compunccyons goynge before. And that ſoule that neuer was moche defouled with loue of the worlde but hath euer ben kepte fro grete ſynnes in innocency may lyghtlyer and more pryuely without grete feruour ſhewed outwarde come to this refourmynge. Than is this ſoth as I hope that ſuche confortes and feruours that a ſoule feleth in the ſtate of begynnynge or of profytynge are as it were his ghoſtly fode ſente fro heuen for to ſtrength hym in his trauayle. Ryght as a pylgrym trauayleth all daye meteles and drynkles / and is nere hande ouercomen with werynes falleth at the laſt to a good Inne / and there hath he mete and drynke / and is well refreſſhed for the tyme. Ryght ſo ghoſtly / a deuoute ſoule that wyll forſake the loue of the worlde / and wolde fayne loue our lorde god / and ſetteth all his beſynes therto / prayeth and trauayleth all daye bodyly & ghoſtly / and ſomtyme feleth no conforte ne ſauoure in deuocyon. ¶ Than our lorde Jeſu Chryſt hauynge pyte ouer all his creatures that it ſholde not peryſſhe for defaute ne turne in to heuynes or grutchynge ſendeth it amonge his ghoſtly fode and conforteth it in deuocyon as he voucheth ſafe. And whan the ſoule feleth ony conforte than holdeth he hym well apayde for all his trauayle & all the dyſeaſe that it had on ẏ daye whan it fareth well at euen by felynge of ony grace. In the ſame wyſe falleth it of other ſoules that are profytynge and farforth in grace / they fele oftentymes gracyous touchynges of the holy ghoſt in theyr ſoules / bothe in vnderſtandynge and ſyght of ghoſtly thynges and in affeccyon of loue. But yet be they not refourmed in felynge / nor they are not yet perfyte / for why all ſuche felynges come to them in that ſtate as it were vnwarely / for they come or they knowe it / and gooth fro them or they wyte it / & they can not come therto agayne / ne wote not where they ſhall fynde it / for they haue not yet homelynes with them of thought and laſtynge deſyre in Jeſu / ne the eye of theyr ſoules is not opened to the beholdynge of ghoſtly thynges / but they nygh faſt towarde / and therfore they are not yet refourmed in felynge / ne they haue not yet the full gyfte of contemplacyon.

¶ On what maner a man ſhall haue knowynge of his owne ſoule / and how a man ſholde ſet his loue in Jeſu god and man one perſone. Ca.xxx.

IT nedeth a ſoule that wolde haue knowynge of ghoſtly thynges foꝛ to haue fyꝛſt knowynge of it ſelfe. Foꝛ it may not haue knowynge of a kynde aboue it ſelfe / but yf it haue knowynge of it ſelfe. And yͭ is whan the ſoule is ſo gadred in to it ſelfe / ⁊ departynge fro beholdynge of all erthly thynges / ⁊ fro the vſe of bodyly wyttes that it feleth it ſelfe as it is in the owne kynde without body. Than yf thou coueyte foꝛ to knowe and ſe thy ſoule what it is / thou ſhalte not turne thy thought with ymagynacyon in to thy body foꝛ to ſeke it and fele it as it were hyd within thyne herte / as thy herte is hyd ⁊ holden within thy body. If thou ſeke ſo thou ſhalte neuer fynde it in it ſelfe. The moꝛe thou ſekeſt foꝛ to fynde and fele it as thou woldeſt fele a bodyly thynge / the farther thou arte therfro. Foꝛ thy ſoule is no body but a lyfe vnſeable not hyd ⁊ holden within thy body as a leſſe thynge is hyd and holden within a moꝛe / but it is holdynge and quyckenynge thy body moche moꝛe than thy body is in myght ⁊ in vertue. Than yf yͧ wylte fynde it withdꝛawe thy thought fro all bodyly thȳges outward ⁊ fro mynde of thyn owne body / alſo fro all thy fyue wyttes as moche as thou mayſt / and thynke on the kynde of a reaſonable ſoule ghoſtly as thou woldeſt thynke foꝛ to knowe ony vertue / as ſothfaſtnes oꝛ mekenes / oꝛ ony other vertue. Ryght ſo thynke that a ſoule is a lyfe vndeedly and vnſeably / and hath myght in it ſelfe foꝛ to ſe and knowe the ſouerayne ſothfaſtnes / ⁊ foꝛ to loue the ſouerayne goodnes that is god / Whan thou [illegible] this than ſeeſt yͧ ſomwhat of thy ſelfe. Seke thy ſelfe in none other place / but the moꝛe fully ⁊ the moꝛe clerely yͭ thou mayſt thynke of the kynde ⁊ the woꝛthynes of a reaſonable ſoule what it is / and what is yͤ kyndly werkynge of it / the better ſeeſt thou thy ſelfe. It is full harde foꝛ a ſoule that is rude and moche in the fleſſhe foꝛ to haue ſyght and knowynge of it/oꝛ of an aũgell/oꝛ of god/it falleth anone in to ymagynacyon of bodyly ſhappe/⁊ it weneth therby foꝛ to haue the ſyght of it ſelfe/and ſo of god/and ſo of ghoſtly thynges. And ẏ may not be/foꝛ all ghoſtly thynges are ſeen ⁊ knowen by vnderſtandynge of the ſoule/not by ymagynacyon. Ryght as a ſoule ſeeth by vnderſtandynge that the vertue of ryghtwyſnes is foꝛ to gyue to euery thy̅ge that it ought to haue. Ryght ſo ⁊ on ſuche a maner may the ſoule ſe it ſelfe by vnderſtandynge. Neuertheleſſe I ſaye not that thy ſoule ſhall reſt ſtyll in this knowynge/but it ſhall by this ſeke hyer knowynge aboue it ſelfe/⁊ that is the kynde of god. Foꝛ the ſoule is but a myꝛrour in the whiche ẏ ſhalte ſe god ghoſtly. And therfoꝛe thou ſhalte fyꝛſt fynde thy myꝛrour ⁊ kepe it bryght and clene fro fleſſhely fylth ⁊ woꝛldly vanyte/and holde it well vp fro the erth that thou myght ſe it ⁊ our loꝛde therin alſo Foꝛ to this ende trauayle all choſen ſoules in this lyfe in theyꝛ meanynge ⁊ in theyꝛ entent/though they haue not ſpecyally the felynge of this/⁊ therfoꝛe it is ſayd befoꝛe that many ſoules begynnynge ⁊ pꝛofytynge haue many grete feruours ⁊ moche ſwete deuocyon/⁊ as it ſemeth bꝛennynge all in loue/⁊ yet haue they not perfytly loue ne ghoſtly knowynge of god. Foꝛ wyte ẏ well fele a ſoule neuer ſo moche feruour/ſo moche that hym thynketh ẏ the body may not bere it/oꝛ though he melte all in to wepynge/as longe as his thynkynge ⁊ his beholdynge of god is mooſt/oꝛ all in ymagynacyon ⁊ not in vnderſtandynge he cometh not yet to perfyte loue/ne to cõtemplacyon. Foꝛ thou ſhalte vnderſtande ẏ the loue of god is in thꝛe maner wyſe. All are good/but echone is better than other. The fyꝛſt cometh onely thꝛugh fayth without gracyous ymagynacyon oꝛ ghoſtly knowynge of god/this loue is in the leeſt ſoule that is refourmed in fayth in the loweſt degre of charite / ⁊ it is good / foꝛ it ſuffyſeth to ſaluacyon. The ſeconde loue is that a ſoule feleth thꝛugh fayth and ymagynacyon of Jeſu in his manhode / this loue is better than the fyꝛſt whan the ymagynacyon is ſtered by grace / foꝛ why the ghoſtly eye is opened in the beholdẏge of our loꝛdes manhode. The thyꝛde loue that the ſoule feleth thꝛugh ghoſtly ſyght of ẏ godhede in the manhode as it may be ſeen here / that is beſt and mooſt woꝛthy / and that is perfyte loue / this loue a ſoule feleth not vnto it be refourmed in felynge / ſoules begynnynge and pꝛofytyng hath not this loue / foꝛ they can not thynke on Jeſu / ne loue hym ghoſtly / but as it were all manly ⁊ fleſſhely after the condycyons ⁊ lykenes of man / and vpon ẏ regarde they ſhape all theyꝛ werkynge in theyꝛ thoughtes and in theyꝛ affeccyons / they dꝛede hym as a man / ⁊ woꝛſhyp hym ⁊ loue hym pꝛyncypally in manly ymagynacyon and go no farther / as thus. If they haue done amyſſe ⁊ treſpaced agaynſt god / they thynke ẏ god is wꝛothe with them as a man ſholde yf they had treſpaced agaynſt hym / ⁊ therfoꝛe they fall downe as it were to the fete of our loꝛde with ſoꝛowe of herte and crye mercy And whan they do thus they haue a good truſt that our loꝛd of his mercy wyl foꝛgyue them theyꝛ treſpace. This maner of doynge is ryght good / but it is not ghoſtly as it myght be. Alſo whan they wyll woꝛſhyp god they pꝛeſent them in theyꝛ thought as they were befoꝛe our loꝛdes face in a bodyly lykenes / and ymagyn a wonderfull lyght there our loꝛde Jeſu is / and than they reuerence hym ⁊ woꝛſhyp hym ⁊ dꝛede hym / and fully put them in his mercy foꝛ to do with them what he wyll / alſo whan they wyll loue god they beholde hym / woꝛſhyp hym and dꝛede hym as a man / not yet as god in man eyther in his passyon/ or in ſome other thynge of his manhode/ and in that beholdynge they fele theyr hertes moche ſtered to ye loue of god. This maner of werkynge is good and gracyous/ but it is moche leſſe & lower than is ye werkynge of vnderſtondynge/ that is whan the ſoule gracyouſly beholdeth god in man/ for in our lorde Ieſu are two kyndes/ the manhede/ and the godhede/ than ryght as the godhede is more ſouerayn and more worthy than is the manhede. Ryght ſo the ghoſtly beholdynge of the godhede in Ieſu man is more worthyer and more ghoſtlyer and alſo more medefull than beholdyng of the manhede alone/ whether he beholde the manhede as deedly or as gloryfyed. And ryght ſo by the ſame ſkyll the loue that a ſoule feleth in thynkynge & beholdyng of the godhede in man whan it is gracyouſly ſhewed is worthyer/ ghoſtlyer & more medefull than the feruour of deuocyon that the ſoule feleth by ymagynacyon onely of the manhede ſhewe it neuer ſo moche outwarde/ for in regarde of that this is but manly/ for our lord ſheweth hym not in ymagynacyon as he is/ ne that he is/ for the ſoule myght not that tyme for fraylte of the fleſſhehede ſuffre it/ neuertheles vnto ſuche ſoules that can not thynke on the godhede ghoſtly that they ſholde not erre in theyr deuocyon but that they ſholde be conforted and ſtrengthed thrugh ſome maner of inwarde beholdyng of Ieſu for to forſake ſynne and the loue of the worlde/ therfore our lorde Ieſu tempreth his vnſeable lyght of his godhede and clotheth it vnder bodyly lykenes of his manhede/ and ſheweth it vnto the inner eye of a ſoule/ and fedeth it with the loue of his precyous fleſſhe ghooſtly. The whiche loue hath ſo grete myght that it ſleeth all wycked loue in the ſoule/ and ſtrengtheth it for to ſuffre bodyly penaunce and other bodyly dyſeaſe in tyme of nede for the loue of Jeſu. And this is the ſhadowe of our lorde Jeſu ouer a choſen ſoule/in the whiche ſhadowynge the ſoule is kepte from brennynge of worldly loue. For ryght as a ſhadowe is made of a lyght and of a body/ryght ſo this ghoſtly ſhadowe is made of the bleſſed vnſeable lyght of the godhede and of the manhode oned therto ſhewed to a deuoute ſoule. Of the whiche ſhadowe ẏ prophete ſayth thus (Spūs ante faciē noſtrā xp̄s dn̄s ſub vmbra eius viuim⁹ inter gētes) Our lorde Chryſt before our face as as a ſpiryte vnder his ſhadowe we ſhal lyue amonge folke. That is/our lorde Jeſu in his godhede is a ſpiryte ẏ may not be ſeen of vs lyuynge in fleſſhe as he is in his bleſſed lyght/therfore we ſhall lyue vnder ẏ ſhadowe of his manhode as longe as we are here/but yf this be true that this loue in ymagynacyon be good/neuertheles a ſoule ſholde deſyre for to haue ghoſtly loue in vnderſtandynge of the godhede/for that is ẏ ende & the full blyſſe of the ſoule/& all bodyly beholdynges are but meanes ledynge a ſoule to it/I ſaye not that we ſholde refuſe the manhode of Jeſu & departe god fro man/but thou ſhalt in Jeſu man beholde drede/wonder/& loue ghoſtly the godhede/& ſo ſhalte thou without departynge loue god in man/& bothe god & man ghoſtly & not fleſſhely. Thus taught our lorde Mary mawdeleyne that ſholde be contemplatyfe/whan he ſayd thus (Noli me tangere nōdū enim aſcendit ad patrē meū) Touche me not/I am not yet ſtyed vp to my father/that is to ſaye/Mary mawdeleyne loued well our lorde Jeſu before ẏ tyme of his paſſyon/but her loue was moche bodyly & lytell ghoſtly/ſhe trowed well that he was god/but ſhe loued hym a lytell as god/for ſhe coude not than/& therfore ſhe ſuffred all her affeccyon & all her thought fall in hym as he was in fourme of man. And our lorde blamed her not than/but

Joh.x.

prayſed it moche. But after whan he was ryſen fro deth ⁊ appered to her/ſhe wolde haue worſhypped hym with ſuche maner of loue as ſhe dyd before. And than our lorde forbade her and ſayd thus. Touche me not/that is to ſaye/ſet not thy reſt ne the loue of thyne herte in that fourme of man that thou ſeeſt with thy fleſſhely eye onely for to reſt therin. For in that ſame fourme I am not ſtyed vp to my father/that is/I am not euen to the father/for in that fourme of man I am leſſe than he. Touche me not ſo/but ſet thy thought and thy loue in that fourme in whiche I am euen to the father/that is the fourme of the godhede/and loue me/knowe me/⁊ worſhyp me as god ⁊ man godly/not as a man manly. So ſhalte thou touche me. For ſythen I am bothe god and man/⁊ all the cauſe why I ſhall be loued ⁊ worſhypped is for I am god/and for I toke the kynde of man. And therfore make me god in thyn herte and in thy loue/and worſhyp me in thyn vnderſtandynge as Ieſu god and man/ſouerayne ſothfaſtnes/and ſouerayne goodnes ⁊ bleſſed lyfe for that I am. And thus taught our lorde Ieſu there as I vnderſtande/and alſo all other ſoules that are dyſpoſed to contemplacyon and able therto that they ſholde do ſo. Neuertheles other ſoules that are not ſubtyl in kynde/nor are not yet made ghoſtly thrugh grace it is good to them that they kepe forth theyr owne werkynge in ymagynacyon with manly affeccyon tyll more grace come frely to them. It is not ſure to a man forto leue a good thynge vtterly tyll that he ſe and fele a better. Upon the ſame maner of wyſe it myght be ſayd of other maner felynges that are lyke to bodyly/as herynge of delectable ſonges/or felynge of confortable hete in ỹ body/ſeynge of lyght/or ſwetnes of bodyly ſauour. These are not ghoſtly felynges/for ghoſtly felynges are felte in the myghtes of the ſoule/ pryncypally in vnderſtandynge & loue/and lytell in ymagynacyon. But theſe felynges are felte in the myghtes of the body in ymagynacyon/and therfore they are not ghoſtly felynges. But whan they are beſt and mooſt truſt / yet are they but outwarde tokens of the inly grace whiche is felte in the myghtes of the ſoule. ¶This may be openly proued by holy wryte ſayenge thus (Apparuerũt apoſtolis diſpertite lingue tanq̃ ignis : ſeditq; ſupra ſingulos eoꝝ ſpiritus ſanctus) ¶The holy ghoſt appered to the apoſtles in the daye of penthecoſt in the lykẽnes of brennynge tongues and enflambed theyr hertes/and ſate vpon eche of them. Now ſothe it is the holy ghoſt that is god in hym ſelfe vnſeable was not that fyre/ne yͤ tongues that were ſeen/ne that brennynge yͭ was felte bodyly/ but he was vnſeably felte in yͤ myghtes of theyr ſoules/for he lyghtned theyr reaſon & kendeled theyr affeccyon thrugh his bleſſed preſence ſo clerely and ſo brẽnyngly that they had ſodeynly the ghoſtly knowynge of ſothfaſtnes & the perfeccyon of loue/as our lord behyght them ſayenge thus (Spiritus ſanctus docebit vos omnẽ veritatem) ¶That is/ the holy ghoſt ſhall teche you all ſothfaſtnes. ¶Than was that fyre and that brennynge nought elles but a bodyly token outwardly ſhewed in wytneſſynge of yͤ grace that was inwardly felte/and as it was in them / ſo is it in other ſoules that are vyſyted and lyghtned within of the holy ghoſt / and hath with that ſuche outwarde felynge in comforte and wytneſſynge of the grace inwarde But that grace is not as I hope in all ſoules that are perfyte but there as our lord wyll. Other imperfyte ſoules that haue ſuche felynges outwarde / and haue not yet receyued inwarde grace it is not good to them to reſt in ſuche felynges outwarde / but in as moche as they

Act.

Ioh.

helpe ẏ ſoule to more loue ⁊ to more ſtablenes of thought in god. For ſome may be true/ and ſome may be feyned/ as I haue ſayd before.

¶ How this maner of ſpekynge of refourmynge in felynge of a ſoule ſhall be take/ and on what wyſe it is refourmed/ and how it is founde in ſaynt Poules wordes. Ca.xxxi.

NOw I haue ſayd to the a lytell of refourmynge in fayth/ and alſo I haue touched to the a lytell of the forthgoynge fro that refourmynge to ẏ hygher refourmynge that is in felynge/ not in that entent that I wolde by theſe wordes ſette goddes werkynge vnder a lawe of my ſpekynge/ as for to ſaye thus werketh god in a ſoule and none otherwyſe. Naye I meane not ſoo/ but I ſaye after my ſymple felynge that our lorde werketh thus in ſome creatures as I hope/ and I hope well that he werketh otherwyſe alſo that paſſeth my wytte and my felynge/ neuertheles whether he werke thus or otherwyſe by ſondry meanes in lenger tyme or ſhorter tyme/ with moche trauayle or lytell trauayle/ yf all come to one ende/ that is for to ſaye/ to the perfyte loue of hym than it is good ynough. For yf he wyll gyue one ſoule on one daye the full grace of contemplacyon ⁊ without ony trauayle as he well may/ as good is that to ẏ ſame ſoule as yf that he had ben examyned/ payned/ mortyfyed and puryfyed twenty wynter/ and therfore vpon this maner wyſe take in my ſayenge as I haue ſayd/ ⁊ namely as I thynke to ſaye/ for now by the grace of our lorde Jeſu I ſhall ſpeke a lytell as me thynketh more openly of refourmynge in felynge what it is/ and how it is made/ and whiche are ghoſtly felynges that a ſoule receyueth. Neuertheleſſe fyrſte that I take not this maner of ſpekynge of refourmynge of a ſoule in felynge/ as faynynge

oꝛ fantaſye/therfoꝛe I ſhall grounde it on ſaynt Poules
Rom. woꝛdes/where he ſayth thus (Nolite confoꝛmari huic
xij. ſeculo/ſed refoꝛmamini in nouitate ſenſus veſtri) That
is to ſaye/ye that are thꝛugh grace refourmed in fayth/
confoꝛme you not from hens foꝛwarde to the maners of
the woꝛlde/as in pꝛyde/in coueytyſe/and in other ſynnes
but be ye refourmed in newhede of felynge. Lo here thou
mayſt ſe that ſaynt Poule ſpeketh of refourmynge in
felynge. And what that newe felynge is/he expowneth in
an other place thus (Ut impleamini in agnitione
voluntatis eius in omni intellectu et ſapientia ſpūali) That is
we pꝛaye god that ye may be fulfylled in knowynge of
goddes wyll in all vnderſtandynge in all maner of
ghoſtly wyſdome. This is refourmynge in felynge. Foꝛ thou
ſhalte vnderſtande that the ſoule hath two maner of
felynges. One without of yͤ fyue bodyly wyttes/an other
within of the ghoſtly wyttes/the whiche are pꝛoperly yͤ
myghtes of the ſoule/mynde/reaſon and wyll/When
theſe myghtes are thꝛugh grace fulfylled in all
vnderſtandynge of the wyll of god and ghoſtly wyſdome/than
hath the ſoule newe gracyous felynges. That this is
Col.3. ſoth he ſheweth in an other place thus (Renouamini
ſpiritu mentis veſtre et induite nouum hominē qui
ſecundum deum creatus eſt in iuſticia: ſanctitate et veritate)
Be ye renewed in ſpiryte of your ſoule/that is/ye ſhall
be refourmed not in bodyly felynge/ne in ymaginacyon
but in the ouer partye of your reaſon/and clothe you in
a newe man that is ſhapen after god in ryghtwyſnes/
holynes/and ſothfaſtnes. That is/your reaſon that is
pꝛoperly the ymage of god thꝛugh grace of yͤ holy ghoſt
ſhall be clothed in a newe lyght of ſothfaſtnes/holynes
and ryghtwyſnes/and than it is refourmed in felynge.
Foꝛ whan the ſoule hath perfyte knowynge of god/than

is refourmed/ Thus ſayth ſaynt Poule (Expoliantes veterē hominē cum actibus ſuis induite nouum qui renouatur in agnitione dei ſcd̄m ymaginem eius qui creauit eum) Col.3. Spoyle yourſelfe of the olde man with all his dedes/ that is/ caſt fro you the loue of the worlde with all worldly maners/ and clothe you in a newe man/ that is/ ye ſhall be renewed in the knowynge of god after the lykenes of hym ẏ made you. By theſe wordes thou mayſt vnderſtande ẏ ſaynt Poule wolde haue mēnes ſoules refourmed in perfyte knowynge of god/ for that is ẏ newe felynge that he ſpeketh of generally. And therfore vpon his wordes I ſhall ſaye more openly of this refourmynge as god gyueth me grace. For there is two maner of knowynge of god/ one is had pryncypally in ymagynacyon/ ⁊ lytell in vnderſtandynge. This knowynge is in choſen ſoules beynge ⁊ profytynge in grace that knowe god ⁊ loue hym all manly/ not ghoſtly with manly affeccyons and with bodyly lykenes/ as I haue ſayd before. This knowynge is very good/ ⁊ it is lykened to mylke by the whiche they are tenderly nouryſſhed as chyldren vntyll they be able for to come to the fathers borde and take of his hande hole brede. An other knowynge pryncypally felte in vnderſtandynge and lytell in ymagynacyon. For the vnderſtandȳge is lady/ and ymagynacyon is mayden ſeruynge to the vnderſtandynge whan nede is/ knowynge his hole brede mete for to profyte ſoules/ and it is refourmed in felynge.

¶ How god openeth the inner eye of the ſoule to ſe hym not all at ones/ but by dyuers tymes/ ⁊ of thre maner of refourmynges of a ſoule by enſample. Ca.xxxii.

A Soule that is called fro the loue of the worlde ⁊ after that ryghted and aſſayed/ mortyfyed and puryfyed as I haue before ſayd/ our lorde Jeſu of his

t what
r 16

mercyfull goodnes refourmeth it in felynge whan he vouchethſafe he openeth the inner eye of the ſoule whan he lyghteneth the reaſon thrugh touchynge ⁊ ſhynynge of his bleſſed lyght for to ſe hym ⁊ knowe hym/not all fully at ones / but lytell ⁊ lytell by dyuers tymes as the ſoule may ſuffre hym. He ſeeth hym not what he is / for that may no creature do in heuen ne in erthe. Nor he ſeeth hym not as he is / for that ſyght is onely in the blyſſe of heuen. But he ſeeth hym/that he is an vnchaungeable beynge / a ſouerayne myght/ſouerayne ſothfaſtnes/ ſouerayne goodnes / a bleſſed lyfe/an endles blyſſe. This ſeeth the ſoule and moche more that cometh withall/not blyndly and nakedly ⁊ vnſauourly as doth a clerke that ſeeth hym by his clergye onely thrugh myght of his naked reaſon/but he ſeeth hym in vnderſtandynge that he is conforted and lyghted by the gyfte of the holy ghoſt with a wonderfull reuerence and preuy brennynge loue and with ghoſtly ſauour and heuenly delyte more clerely and more fully than it may be wryten or ſayd. This ſyght though it be but ſhorte and lytell it is ſo worthy and ſo myghty that it withdraweth and rauyſſheth all the affeccyon of the ſoule from beholdynge and yͤ mynde of all erthly thynges therto for to reſt therin euermore yf it myght. And of this maner of ſyght and knowynge the ſoule groũdeth all his werkynge inwarde in all the affeccyons / for than it dredeth god in man as ſothfaſtnes/wondreth hym as myght/loueth hym as goodnes. This ſyght and this goodnes / and this knowynge of Jeſu with the bleſſed loue that cometh out of it may be called refourmynge of a ſoule in felynge and in faythe that I ſpeke of. It is in fayth/for it is derke yet as in regarde of that full knowynge of Jeſu with the bleſſed loue that cometh out of it that ſhall be in heuen. For than ſhall we ſe hȳ not onely thrugh fayth/but as he is/as ſaynt Johan ſayth (Tunc videbimus eum ſicuti eſt) That is to ſaye/than ſhall we ſe hym as he is. Neuertheles it is in felynge alſo as in regarde of that blynde knowynge that a ſoule hath ſtandynge onely in faythe. For this ſoule knoweth ſomwhat of the very kynde of Jeſu god thrugh his gracyous ſyght/but that other knoweth not/but onely byleueth it is ſothe. Neuertheles þ thou the better mayſt perceyue what I meane I ſhall ſhewe theſe thre maner refourmynges of a ſoule by enſample of thre men ſtandynge in lyght of the ſonne. Of the whiche thre one is blynde/an other may ſe but he hath his eyen ſtopped/& the thyrde loketh forth with full ſyght. The blynde man hath no maner of knowynge that he is in the ſonne/but he byleueth it yf a true man tell hym And he betokeneth a ſoule that is onely refourmed in fayth that byleueth in god as holy chirche techeth and wote not what. This ſuffyſeth as for ſaluacyon. That other man ſeeth a lyght of the ſonne/but he ſeeth it not clerely what it is/for the lyddes of his eyen letteth hym that he may not ſe/but he ſeeth thrugh the lyddes of his eyen a glymerynge of grete lyght/and he betokeneth a ſoule that is refourmed in fayth and in felynge/and ſo is he contemplatyfe/for he ſeeth ſomwhat of the godhede of Jeſu thrugh grace/not clerely ne fully/for the lyddes that is this bodyly kynde is yet a wall bytwene his kynde and the kynde of Jeſu god/and letteth hym from the very clere ſyght. But he ſeeth thrugh this wall after that the grete mercy and grace toucheth hym more or leſſe that Jeſu is god/and that Jeſu is the mooſt ſouerayne goodnes and mooſt ſouerayne beynge/and a bleſſed lyfe/and all ſuche other goodnes cometh of hym. Thus ſeeth the ſoule by grace not agaynſtandynge the

pri. Johã. iiij.

thre m

in feith

[illegible] feith

in feith

& felyn

bodyly kynde/ & the moꝛe clene and ſubtyll that the ſoule is made/ & the moꝛe it is departed fro fleſſhelyhede/ the ſharper ſyght it hath & the myghtyer loue of ẏ godhede of Jeſu. This ſyght is ſo myghty ẏ though none other man lyuȳge wolde byleue in Jeſu/ ne loue hym/ he wolde neuer byleue the leſſe/ ne loue hym ẏ leſſe/ foꝛ he ſeeth it ſothfaſtly that he may not but byleue it. The thyꝛde man that hath full ſyght of the ſonne he byleueth it not foꝛ he ſeeth it fully/ and he betokeneth a full bleſſed ſoule that without ony wall of body oꝛ of ſynne ſeeth openly ẏ face of Jeſu in the blyſſe of heuen/ there is no fayth/ and therfoꝛe he is fully refourmed in felynge. There is no ſtate aboue the ſeconde refourmynge that a ſoule may come to here in this lyfe/ foꝛ this is ẏ ſtate of perfeccyon and the waye to heuenwarde. Neuertheles all the ſoules that are in this ſtate are not all lyke farfoꝛth/ foꝛ ſome hath it lytell/ ſhoꝛtly and ſeldome/ & ſome lenger/ clerer and oftener/ and ſome hath it beſt/ clereſt and longeſt after the aboūdynge of grace/ & yet all theſe haue the gyfte of contemplacyon. Foꝛ the ſoule hath not perfyte ſyght of Jeſu all at ones/ but fyꝛſt a lytell and a lytell/ and after that it pꝛofyteth & cometh to moꝛe felynge/ and as longe as it is in this lyfe it may waxe moꝛe in knowynge and in this loue of Jeſu/ and ſothly J wote not what were moꝛe lefe to ſuche a ſoule that hath felte a lytell of it than vtterly all other thynges lefte and ſet at nought. Tende onely therto foꝛ to haue clerer ſyght & clener loue of Jeſu in whome is all ẏ bleſſed trinite. This maner knowyng of Jeſu as J vnderſtande is the openynge of heuen to the eye of a clene ſoule/ of ẏ whiche holy men ſpeke of in theyꝛ wꝛytynge. Not as ſome wene that the openȳge of heuen is as yf a ſoule myght ſe by ymagynacyon thꝛugh the ſkyes aboue the fyꝛmament how our loꝛde Jeſu ſyt-teth in his mageſte in a bodyly lyght as moche as an hondreth ſonnes. Naye it is not ſo / ne though he ſe neuer ſo hygh on that maner ſothly he ſeeth not the ghoſtly heuen. The hygher he ſtyeth aboue the ſonne for to ſe Jeſu ſo by ſuche ymagynacyon / the lower he falleth bynethe the ſonne. Neuertheleſſe this maner ſyght is ſufferable to ſymple ſoules that can no better ſeke hym whiche is vnſeable.

¶How Jeſu is heuen to the ſoule / and why he is called fyre.

Ca.xxxiij.

What is heuen to a reaſonable ſoule / ſothly nought elles but Jeſu god / for yf that be heuen only that is aboue all thynge / than is god onely heuen to mannes ſoule / for he is onely aboue the kynde of a ſoule Than yf that a ſoule may thrugh grace haue knowyng of that bleſſed kynde of Jeſu ſothly he ſeeth heuen for he ſeeth god. Therfore there are many men that do erre in vnderſtandynge of ſome wordes that are ſayd of god / for they vnderſtande them not ghoſtly. Holy wrytynge ſayth that a ſoule that wyll fynde god ſhall lyfte vpwarde the inner eye and ſeke god aboue it ſelfe. Than ſome men that wolde do after this ſayenge vnderſtande this worde aboue themſelfe as for hygher ſettynge in ſtede / and worthynes of place as one element or planete is aboue an other in ſettynge and worthynes of a bodyly place. But it is not ſoo ghoſtly. For a ſoule is aboue all bodyly thynge / not all onely by ſettynge of ſtede / but by ſubtylte and worthynes of kynde. Ryght ſo on the ſelfe wyſe god is aboue all bodyly and ghoſtly creatures not by ſettynge of ſtede but thrugh ſubtylte and worthynes of his vnchaūgeable bleſſed kynde / and therfore he that wyll wyſely ſeke god and fynde hym / he ſhall not renne out with his thought as he wolde clymbe aboue yͤ ſonne and parte the fyrmament and ymagyn the mageſte as it were an hondreth ſonnes / he ſhall rather drawe downe the ſonne and all the fyrmament and forgete it / and caſt it bynethe hym there he is / and ſet all this & all bodyly thynges alſo at nought / & thynke than yf he can ghoſtly bothe of hymſelfe & of god alſo. And yf he do thus / than ſeeth the ſoule aboue it ſelfe / than ſeeth it in to heuen. Vpon this ſelfe maner ſhall this worde within be vnderſtande / it is comynly ſayd that a ſoule ſhall ſe our lorde within all thynge and with it ſelfe / ſothe it is that our lorde is within all creatures / but not on that maner ẏ a kernell is hydde within the ſhell of a nutte / or as a lytell bodyly thynge is holden within an other moche / but he is within all creatures as holdynge and kepynge them in theyr beynge thrugh ſubtylte & myght of his owne bleſſed kynde & clennes vnſeable. For ryght as a thynge ẏ is mooſt precyous & mooſt clene is ſayde innermoſt / ryght ſo by ẏ lykenes it is ſayd that the kynde of god that is mooſt precyous moſt clene & moſt goodly fartheſt fro bodyly hede is hyd within all thynges. And therfore he ẏ wyll ſeke god within he ſhall forgete fyrſt all bodyly thynges fro all that is without / & his owne body / & he ſhall forgete thynkynge of his owne ſoule / and thynke on ẏ vnmade kynde that is Jeſu that made hym / quyckeneth hym / holdeth hym and gyueth hym reaſon and mynde / & loue the whiche is within hym thrugh his myght and ſouerayne ſubtylte. Vpon this maner ſhall ẏ ſoule do whan ẏ grace toucheth it / or elles it wyll but lytell or no thynge auayle to ſeke Jeſu / and to fynde hym within it ſelfe and alſo within all creatures as me thynketh. Alſo it is ſayd in holy wryte that god is lyght / ſo ſayth ſaynt Johan. (Deus lux eſt) That is / god is lyght. This lyght ſhall not be vnderſtande as for bodyly lyght / but it is vnder-

pi. Jo han.

ſtande thus / god is lyght / that is / god is trouth ⁊ ſothfaſtnes / foꝛ ſothfaſtnes is ghoſtly lyght. Than he that mooſt gracyouſly knoweth ſothfaſtnes beſt ſeeth god / ⁊ neuertheles it is lykened to yͤ bodyly lyght foꝛ this ſkyll ryght as the ſonne ſheweth to the bodyly eye it ſelfe and all bodyly thynge by it / ryght ſo ſothfaſtnes that is god ſheweth to the reaſon of the ſoule it ſelfe fyꝛſt / ⁊ by it ſelfe all other ghoſtly thynges that nedeth to the knowynge of a ſoule / thus ſayth the pꝛophete (Domine in lumine tuo videbimus lumen) Loꝛde we ſhall ſe thy lyght by thy lyght / that is / We ſhall ſe the that arte ſothfaſtnes by thyſelfe. On the ſame wyſe it is ſayd that god is fyꝛe. (Deus noſter ignis conſumens eſt) That is / our loꝛde is fyꝛe waſtynge / that is to ſaye / god is not fyꝛe elementall that heteth a body and bꝛenneth it / but god is loue and charite / foꝛ as fyꝛe waſteth all bodyly thynges that may be waſted / ryght ſo the loue of god bꝛenneth and waſteth all ſynnes out of the ſoule / and maketh it clene as fyꝛe maketh clene all maner metalles. Theſe woꝛdes and all other that are ſpoken of our loꝛde in holy wꝛyte by bodyly lykenes muſt nedes be vnderſtande ghoſtly / oꝛ elles there is no maner of ſauour in them / neuertheles the cauſe why ſuche maner of woꝛdes are ſayd of our loꝛde in holy wꝛyte is this. Foꝛ we are ſoo fleſſhely that we can not ſpeke of god / noꝛ vnderſtande of hym but yf we by ſuche woꝛdes fyꝛſt be entred in / neuertheles whan the inner eye is opened thꝛugh grace foꝛ to haue a lytell ſyght of our loꝛde Jeſu than ſhall the ſoule turne lyghtly ynough all ſuche woꝛdes of bodyly thynges in to ghoſtly vnderſtandynge. This ghoſtly openynge of the inner eye in to knowynge of the godhede I call reformynge in fayth ⁊ felynge / foꝛ than the ſoule ſomwhat feleth in vnderſtandynge of that thynge that it had

Pſal. xxxv.

Hebꝛe. xij.

before in naked byleuynge/ & that is the begynnynge of contemplacyon/ of the whiche ſaynt Poule ſayth thus. (Non cõtemplantibus nobis q̄ vident ſed que nõ vident quia que videntur tẽporalia ſunt: que autẽ nõ videntur eterna ſunt) That is/ our contemplacyon is not in thynges yͭ are ſeen/ but it is in thynges vnſeable. For thỹges that are ſeen are paſſynge/ but vnſeable thynges are euerlaſtynge/ to the whiche ſyght euery ſoule ſholde deſyre for to come to bothe here in party and in the blyſſe of heuen fully. For in that ſyght & in that knowynge of Jeſu is fully the blyſſe of a reaſonable ſoule & endles lyfe. Thus ſayth our lorde (Hec eſt aũt vita eterna vt cognoſcant te verũ deũ et que miſiſti ieſũ xp̃m) That is/ father this is endles lyf that thy choſen ſoules knowe the & thy ſone whome thou haſt ſent one ſothfaſt god.

i.Corī. iiij.

Johã. vj.

¶Of two maner of loues fourmed and vnfourmed what it meaneth/ and how that we be bounde to loue Jeſu moche for our makynge/ but more for our agayne byenge/ but mooſt of all for our ſauynge thrugh the gyftes of his loue. Ca.xxxiiij.

But now wondreſt thou ſythen this knowynge of god is the blyſſe and the ende of a ſoule/ why than haue I ſayd here before that a ſoule ſholde nought elles coueyte but onely the loue of god. I ſpake no thynge of this ſyght yͭ a ſoule ſholde coueyte this. Unto this may I ſay thus/ that the ſyght of Jeſu is full blyſſe of a ſoule and that is onely for yͤ ſyght/ but it is alſo for the bleſſed loue that cometh out of that ſyght. Neuertheles for loue cometh out of knowynge & not knowynge out of loue/ therfore it is ſayd that in knowynge and in ſyght pryncypally of god with loue is the blyſſe of a ſoule & the more he is knowen the better he is loued. But for as moche as to this knowynge or to this loue that cometh of it may not yͤ ſoule come without loue/therfore ſayd I that thou ſholdeſt coueyte loue/for loue is cauſe why a ſoule cometh to this knowynge and to this loue that cometh of it. And on what maner yͭ is I ſhall tell the more openly. Holy wryters ſaye and ſothe it is/that there is two maner of ghoſtly loue. One is called fourmed/an other is called vnfourmed. Loue vnfourmed is god hymſelfe the thyrde perſone in trinite/that is the holy ghoſt/he is loue vnfourmed and vnmade/as ſaynt Iohñ ſayth. (Deus dilectio eſt) God is loue/that is the holy ghoſt. pri. Johã. iiij Loue fourmed in the affeccyon of the ſoule made by the holy ghoſt of the ſyght and of the knowynge of ſothfaſtnes that is god onely ſtered and ſet in hym. This loue is called fourmed/for it is made by the holy ghoſt. This loue is not god in hymſelfe/for it is made/but it is the loue of the ſoule felte of the ſyght of Jeſu and ſtered to hym onely. Now mayſt thou ſe that loue fourmed is not cauſe why a ſoule cometh to the ghoſtly ſyght of Jeſu/and ſome men wolde thynke that they wolde loue god ſo brennyngly as though it were by theyr owne myght/that they were worthy for to haue the ghoſtly knowynge of hym. Naye it is not ſo/but loue vnfourmed that is god hymſelfe is cauſe of all this knowynge/for a blynde wretched ſoule is ſo farre fro the clere knowynge and the bleſſed felynge of his loue thrugh ſynne ⁊ fraylte of the bodyly kynde that it myght neuer come vnto it/ne were the endles mochenes of the loue of almyghty god. But than bycauſe he loued vs ſo moche/therfore he gyueth vs his loue that is the holy ghoſt. He is the gyuer and the gyfte/⁊ maketh vs than by that gyfte for to knowe and loue hym. Loo this is the loue that I ſpake of that thou ſholdeſt onely coueyte and deſyre this vnfourmed loue that is the holy ghoſt. For ſothly a leſſe thynge or a leſſe gyfte than he is may not auayle vs for to brynge vs to the bleſſed ſyght of Jeſu/ and therfore ſholde we fully deſyre and aſke of Jeſu onely this gyfte of loue that he wolde for the mochenes of his loue ſo bleſſed touche our hertes with his vnſeable lyght to the knowynge of hym and departe with vs of his loue/ that as he loueth vs/ that we myght loue hym agayne. Thus ſayeth ſaynt pri. Johan. John (Nos diligamus deum quoniam ipſe prior dilexit nos) That is/ loue we god now for he fyrſt loued vs/ he loueth vs moche whan he made vs to his lykenes/ but he loued vs more whan he bought vs with his precyous blode thrugh wylfull takynge of dethe in his manhede fro the power of the fende and fro the payne of hell/ but he loueth vs mooſt whan he gyueth vs the gyfte of the holy ghooſt/ that is loue/ by yͤ whiche we knowe hym and loue hym/ and are made ſure that we are his ſones choſen to ſaluacyon/ for this loue are we more boũde vnto hym than for ony other loue that euer he ſhewed for vs/ eyther in our makynge/ or in our agaynbyenge/ for though he had made vs and bought vs/ but yf he ſaue vs withall/ what ſholde it profyte elles to vs our makynge/ or our byenge/ ſothly ryght nought. Therfore the mooſt token of loue ſhewed to vs as me thynketh is this that he gyueth hymſelfe in his godhede to our ſoules. He dyd gyue hymſelfe fyrſt and formeſt in his manhede to vs for our raunſome whan that he dyd offre hymſelfe to the father of heuen vpon the awter of the croſſe. This was a meruaylous fayre gyfte/ and alſo a ryght grete token of loue. But what tyme he gyueth hymſelfe in his godhede ghoſtly vnto our ſoules for our ſaluacyon/ and alſo maketh vs for to knowe hym/ and for to loue hym. Than he loueth vs fully/ for than gyueth he hymſelfe to vs/ and more myght he not gyue vs/ nor leſſe myght not ſuffyſe to vs. And for this ſame cauſe it is ſayd that the ryghtynge of a ſynfull ſoule thrugh forgyueneſſe of ſynnes is arected and appropryed pryncypally vnto the werkynge of the holy ghoſt / for the holy ghoſt is loue / and in the ryghtynge of a ſoule our lorde Jeſu ſheweth to a ſoule mooſt of his loue. For he doth awaye all ſynne and oneth it to hym / ⁊ that ſame is the beſt thynge that he may do to a ſoule / and therfore it is appropryed vnto the holy ghoſt / the makynge of the ſoule is appropryed vnto the father / as for the ſouerayne myght and power that he ſheweth in the makynge of it / the byenge of it is arected to the ſone as for the ſouerayne wytte and wyſdome that he ſhewed in his manhede / for he ouercame our ghoſtly enemy the fende pryncypally thrugh wyſdome / and not thrugh ſtrength / but the ryghtynge and the full ſauyng of a ſoule by forgyuenes of ſynnes is appropryed to the thyrde perſone that is the holy ghoſt / for therin ſheweth Jeſu mooſt loue vnto mannes ſoule / and for that thȳge ſhall he be mooſt loued of vs agayne. His makynge is comen to vs and to all reaſonable creatures for as he made vs of nought ſo made he them / and therfore is this werke gretteſt of myght / but not mooſt of loue / alſo the byenge is comen to vs and to all reaſonable ſoules / as to Jewes and ſarazyns and to falſe chryſten men / for he dyed for all ſoules Ilyke / and bought them yf they wyll haue the perfyte loue of it / and alſo it ſuffyſeth for the byenge of all / though it be ſo that all haue it not / and this werke was mooſt of wyſdome / ⁊ not mooſt of loue. But the ryghtynge ⁊ the halowynge of our ſoules thrugh the gyfte of the holy ghoſt / that is onely the werkynge of loue / and that is not comen / but it is a ſpecyall gyfte onely to choſen ſoules / ⁊ ſothly that is mooſt werkynge of loue to vs that are his choſen chylderne.

This is the loue of god that I ſpake of the whiche thou ſholdeſt coueyte and deſyre / for this loue is god hymſelfe and the holy ghoſt. This loue vnfourmed whan it is gyuen to vs it werketh in our ſoule all that good is and all that longeth to goodnes. This loueth vs or that we loue hym / for it clenſeth vs fyrſt of our ſynnes / and maketh vs for to loue hym / and maketh our wyll ſtronge for to agaynſtande all ſynnes / and ſtereth vs for to aſſaye our ſelfe thrugh dyuers exercyſes bothe bodyly and ghoſtly in all vertues. It ſtereth vs alſo for to forſake the ſynne and fleſſhely affeccyons & worldly dredes. It kepeth vs fro malycyous temptacyons of the fende / & dryueth vs out fro beſynes and vanyte of the worlde / and fro cõuerſacyon of worldly louers. All this dooth the loue of god vnfourmed whã he gyueth hymſelfe to vs / we do ryght nought but ſuffre hym and aſſent to hym / for that is the mooſt that we do that we aſſent wylfully vnto his gracyous werkynge in vs. And yet is not that wyll of vs but of his makynge / ſo that me thynketh that he doth in vs all that is well done / and yet ſe we it not. And he doth not all onely thus / but after this loue doth more / for he openeth the eye of the ſoule / and he ſheweth to the ſoule the ſyght of Jeſu wonderfully / and the knowynge of hym as the ſoule may ſuffre it thus by lytell and by lytell / and by that ſyght he rauyſſheth all the affeccyon of the ſoule to hym / and than begynneth the ſoule for to knowe hym ghooſtly and brennyngly for to loue hym. Than ſeeth ẏ ſoule ſomwhat of the kynde of the bleſſed godhede of Jeſu / how ẏ he is all and that he werketh all and that all good dedes that are done and good thoughtes are onely of hym / for he is all ſouerayne myght and all ſouerayne ſothfaſtnes & all ſouerayne goodnes / and therfore euery good dede is done of hym & by hym / and he ſhall onely haue the worſhyp ⁊ the thanke for all good dedes and no thynge but he / for though wretched men ſtele his worſhyp here for a whyle. Neuertheles at the laſt ende ſhall ſothfaſtnes ſhewe well that Jeſu dyd all / and man dyd ryght nought of hymſelfe / and than ſhall theues of goodes that are not accorded with hym here in this lyfe for theyr treſpace be demed to deth / and Jeſu ſhall be fully worſhypped and thanked of all bleſſed creatures for his werkynge. ¶ This loue is nought elles but Jeſu hymſelfe that for loue werketh all this in mannes ſoule / and refourmeth it in felynge to his lykenes as I haue before ſayd ⁊ ſomwhat as I ſhall ſaye. ¶ This loue bryngeth in to the ſoule the fulhede of all vertues ⁊ maketh all clene and true / ſofte and eaſy / ⁊ turneth hym all in to loue ⁊ in to lykynge. And on what maner wyſe he doth that / I ſhall tell the a lytell afterwarde. ¶ This loue draweth yͤ ſoule fro vayne beholdynge of all worldly thynges in to cōtemplacyon of ghoſtly creatures and of goddes preuytees / fro fleſſhelyhede in to ghoſtlynes / fro erthly felynge in to heuenly ſauour.

¶ How that ſome ſoule loueth Jeſu by bodyly feruours and by theyr owne manly affeccyons that be ſtered by grace and by reaſon / and how ſome loue Jeſu more reſtfully by ghoſtly affeccyons onely ſtered inwardly thrugh ſpecyall grace of the holy ghoſt. Ca.xxxv.

Than may I ſaye that he that mooſt hath of this loue here in this lyfe mooſt pleaſeth god / ⁊ mooſt clere ſyght ſhall haue of hym / and mooſt fully loue hym in the blyſſe of heuen / for he hath the mooſt gyfte of loue here in erth / this loue may not be had by a mānes owne trauayle as ſome wene. It is frely had of the gracyous gyfte of Jeſu after moche bodyly and ghoſtly trauayle goynge before for there are ſome louers of god that make themſelfe to loue god as it were by theyꝛ owne myght/ foꝛ they ſtrayne themſelfe thꝛugh grete vyolence ⁊ pane ſo ſtrongly that they bꝛeſt in to bodyly feruours as they wolde dꝛawe downe god fro heuen to them / ⁊ they ſaye in theyꝛ hertes and with theyꝛ mouthes. A loꝛde I loue the / and I wolde loue the / I wolde foꝛ thy loue ſuffre deth. And in this maner of werkynge they fele grete feruour and moche grace / and ſoth it is me thynketh this werkynge is good and medefull yf it be well tempered with mekenes ⁊ with diſcrecyon. But neuertheles theſe men loue not ne haue not yͤ gyfte of loue on that maner as I ſpeke of / ne they aſke it not ſo / foꝛ a ſoule that hath the gyfte of loue thꝛugh gracyous beholdynge of Jeſu as I meane / oꝛ elles yf he haue it not yet / but wold haue it / he is not beſy foꝛ to ſtrayne hymſelfe ouer his myght as it were by bodyly ſtrength foꝛ to loue it by bodyly feruours / and ſo foꝛ to fele the loue of god / but hym thynketh that he is ryght nought / and that he can do ryght nought of hymſelfe / but as it were a deed thynge onely hangynge and boꝛne vp by the mercy of god. He ſeeth well that Jeſu is all and doth all / and therfoꝛe aſketh he no maner thy̅ge elles but the gyfte of loue / foꝛ ſythen that the ſoule ſeeth that his owne loue is nought / therfoꝛe it wolde haue his loue foꝛ that is ynough / therfoꝛe prayeth he / and that deſyꝛeth he that the loue of god wolde touche hym with his bleſſed lyght that he myght ſe a lytel of hym by his gracyous pꝛeſence / foꝛ than ſhold he loue hym / and ſo by this maner of meanes cometh the gyfte of loue that is god in to a ſoule / the moꝛe that a ſoule noughteth it ſelfe thꝛugh grace by ſyght of his ſothfaſtnes ſomtyme without ony feruour outwardly ſhewed / ⁊ the leſſe that it thynketh that it loueth oꝛ ſeeth god / the nerer it nygheth foꝛ to perceyue the gyfte of the bleſſed loue/for than is loue mayſter and werketh in the ſoule/maketh it to forgete it ſelfe/and for to ſe & beholde onely how loue doth/and than is yͤ ſoule more ſuffrynge than doynge/and that is clene loue. Thus ſaynt Poule meaned whan he ſayd thus (Quicūq; ſpiritu dei aguntur hii filii dei ſunt) All theſe that are wrought with the ſpiryte of god are goddes ſones/that is/ſoules that are made ſo meke and ſo buxom to god that they werke not of themſelfe/but ſuffre the holy ghoſt ſtere them & werke them in felynges of loue with a ſwete corde of his ſterynges. Theſe are ſpecyally goddes ſones mooſt lyke vnto hym/other ſoules that can not loue thus but trauayle themſelfe by theyr owne affeccyons and ſtere themſelfe thrugh theyr owne thynkynge of god & bodyly exercyſe for to drawe out of themſelfe by mayſtry the felynge of loue by feruours & other bodyly ſygnes loue not ghoſtly they do well and medefull yf ſo be that they wyll knowe mekely that theyr werkynge is not the kyndly gracyous felynge of loue/but it is manly doynge by a ſoule at the byddynge of reaſon/& neuertheles thrugh the goodnes of god bycauſe that the ſoule doth yͭ in it is/theſe manly affeccyons of the ſoule ſtered in to god by mannes werkynge are turned in to ghoſtly affeccyons/& are medefull as yf they had be done ghoſtly in the fyrſt begynnynge. And this is a grete curteſy of our lorde ſhewed to meke ſoules that turneth all theſe manly affeccyons of kyndly loue in to the affeccyon and in to the mede of his owne loue/as yf that he had wrought hym all fully by hym ſelfe. And ſo theſe manly affeccyons ſo turned may well be called affeccyons of ghooſtly loue thrugh purchaſe/ and not through kyndely bryngynge forthe of the holy ghoſt. I ſaye not that a ſoule may werke ſuche manly affeccyons onely of it ſelfe without grace. For I wote

Ro. viii.

well that ſaynt Poule ſayth that we may ryght nought
j.coꝛi.3 do ne thynke that good is of our ſelfe wout grace. Non enim qd ſumus ſufficiētes cogitare aliqd ex nobis quaſi ex nobis: ſed ſufficiencia noſtra ex deo eſt. That is/ we yͭ loue god wene that we ſuffyſe foꝛ to loue oꝛ foꝛ to thynke good of our ſelfe onely/ but our ſuffyſynge is of god/ foꝛ god werketh in all bothe good werke and good wyll/ as
phil.ij ſaynt Poule ſayth. Deus eſt ꝗ operatur in nobis ⁊ velle et perficere pꝛo bona voluntate. That is/ it is god that werketh in vs good wyll ⁊ fulfyllynge of good wyll. But I ſaye that ſuche affeccyon are good made by the wyll ⁊ meane of a ſoule after the generall grace that he gyueth to all choſen ſoules/ not of ſpecyall grace made ghoſtly by touchynge of his gracyous pꝛeſence as he werketh in his perfyte louers as I ſayd befoꝛe/ foꝛ in vnperfyte louers loue werketh frely by the affeccyons of man/ but in perfyte louers loue werketh merely by theyꝛ owne ghoſtly affeccyons/ ⁊ ſleeth in a ſoule foꝛ the tyme all other affeccyons bothe fleſſhely/ kyndly ⁊ manly/ ⁊ that is pꝛoperly the werkyng of loue by hymſelfe. Thus loue may be had in a lytell in party here in a clene ſoule thꝛugh the ghoſtly ſyght of Jeſu/ but in the blyſſe of heuen it is fulfylled by clere ſyght of his godhede. Foꝛ there ſhall none affeccyon be felte in a ſoule but godly ⁊ ghoſtly.

¶ That the gyfte of loue amonge all other gyftes of Jeſu is worthyeſt ⁊ mooſt pꝛofytable. And how Jeſu doth all that is well done in his louers onely foꝛ loue/ and how loue maketh the vſynge of all vertues and all good dedes lyght and eaſy.

Ca.xxxvj.

Aſke thou than of god no thynge but this gyfte of loue/ that is the holy ghoſt/ foꝛ amonge all the gyftes that our loꝛde gyueth there is none ſo good ne ſo pꝛofytable/ ſo worthy ne ſo excellent as this is/ foꝛ there is no gyfte of god that is bothe the gyuer and the gyfte but this gyfte of loue. And therfore it is the beſt and the worthyeſt. The gyfte of prophecy / the gyftes of myracles werkynge / the gyfte of the grete knowynge ⁊ counſeylynge / and the gyfte of grete faſtynge or of grete penaunce doynge / or ony other ſuche are grete gyftes of yͤ holy ghoſt / but they are not the holy ghoſt / for a reproued ſoule and a dampnable myght haue all theſe gyftes as hath a choſen ſoule / and therfore all theſe maner gyftes are not gretly for to deſyre ne moche for to care / but the gyfte of loue is the holy ghoſt god hymſelfe / ⁊ hym may no ſoule haue ⁊ be dampned withall / for that gyfte ſaueth it onely fro dampnacyon / and maketh it goddes ſone perteyner of heuenly herytage / and that loue as I haue before ſayd is not the affeccyon of loue that is fourmed in a ſoule / but it is the holy ghooſt hymſelfe that is loue vnfourmed that ſaueth a ſoule. For he gyueth hymſelfe to a ſoule fyrſt or the ſoule loueth hym / and he fourmeth the affeccyon in the ſoule / ⁊ maketh the ſoule for to loue hym onely for hymſelfe / ⁊ not onely that / but alſo by this gyfte the ſoule loueth it ſelfe ⁊ all his euen chryſten as it ſelfe onely for god / and this is the gyfte of loue that maketh ſhedynge bytwene choſen ſoules ⁊ reproued / ⁊ this gyfte maketh fully peas bytwene god and a ſoule / and onely all bleſſed creatures holy in god / for it maketh Jeſu for to loue vs and vs hym alſo / and eueryche of vs for to loue other in hym. Coueyte thou this gyfte of loue pryncypally as I haue ſayd / for yf he wyll of his grace gyue it the on that maner wyſe it ſhall open ⁊ lyghten yͤ reaſon of thy ſoule for to ſe ſothfaſtnes yͭ is god ⁊ ghoſtly thynges / and it ſhall ſtere thyne affeccyon holy for to ſe ſothfaſtnes that is god ⁊ ghoſtly thynges / ⁊ it ſhall ſtere thyn affeccyon holy and fully for to loue hym / and it ſhall werke in thy ſoule onely as he wyll & thou ſhalt beholde Jeſu reuerently with ſoftnes of loue & ſe how he doth. Thus byddeth he by his prophete ȳ we ſholde do ſayenge thus (Vacate et videte qm̄ ego ſum deus) Ceaſe ye & ſe that I am god/that is/ye that are refourmed in felynge and haue your inner eye opened in to ſyght of ghoſtly thynges ceaſe ye ſomtyme of outwarde werkyng and ſe that I am god/that is/ſe onely how I Jeſu god & man do/beholde you me for I do all/I am loue/and for loue I do all that I do/and ye do nought. And that this is ſoth I ſhall ſhewe you/for there is no good dede done by you/ne good thought felt in you/but yf it be done thrugh me/that is thrugh myght and wyſdome/& loue myghtely/wyttely & louely/elles it is no good dede. But now is it ſoth that I Jeſu am bothe myght & wyſdome and bleſſed loue/and ye nought/for I am god/than may ye well ſe that I do all your good dedes/and all your good thoughtes/and all your good loues in you/& ye do ryght nought/and yet neuertheles be all theſe good dedes called yours/not for ye werke them prynCypally/but for I gyue them to you for loue that I haue to you/and therefore ſythen I that am Jeſu/and for loue do all this/ceaſe ye than of the beholdynge of your ſelfe/and ſet your ſelfe at nought and loke on me/and ſe that I am god for I do all this. This is ſomwhat of the meanynge of the verſe of Dauyd before ſayd/ſe than & beholde what loue werketh in a choſen ſoule that he refourmeth in felynge to his lykenes whan the reaſon is lyghtned a lytell to the ghoſtly knowynge of Jeſu/and to the felyng of his loue than bryngeth loue in to the ſoule the fulhede of vertues and turneth them all in to ſoftnes and in to lykynge as it were without werkynge of the ſoule/for the ſoule ſtryueth not moche for the getynge of them as it dyd before/

but it hath them eaſely and feleth them reſtfully onely thrugh the gyfte of loue that is the holy ghoſt/ and that is a grete comforte and gladnes vnſpekable whan it feleth ſodeynly and woteth not how the vertue of mekenes and pacyence/ ſoberte and ſadnes/ chaſtite and clennes/ louynge to his euen chryſten/ and all other vertues the whiche were to hym ſomtyme trauaylous/ paynful and harde for to kepe are now turned in to ſoftnes & lykynge and in to wonderfull lyghtnes/ ſo farforth yͭ hym thynketh no maystry ne no hardnes for to kepe euery vertue but it is mooſt lykynge to hym for to kepe it/ and all this maketh loue. Other men that ſtande in the waye of charite and are not yet ſo farforth in grace. But werke vnder yͭ byddynge of reaſon they ſtryue and fyght all daye agaynſt ſynnes for the getynge of vertues/ & ſomtyme they be aboue/ and ſomtyme vndernethe as wraſtlers are/ theſe men do full well/ they haue vertues in reaſon/ & wyll/ not in ſauour nor yet in loue/ for they fyght with themſelfe as it were by theyr owne myght for them/ and therfore may they not haue full reſt ne fully alſo the hyer hande. Neuertheles they ſhall haue moche mede/ but they are not yet meke ynough/ they haue not yet put themſelfe all fully in goddes hande/ for they ſe hym not yet. But a ſoule that hath ghoſtly ſyght of Jeſu taketh no grete kepe of ſtryuynge for vertues in that tyme/ he is not aboute them ſpecyally but he ſetteth all his beſynes for to kepe that ſame ſyght and that beholdynge of our lorde Jeſu that it hath for to holde the mynde ſtably therto/ and than bynde the loue onely to it that it fall not therfro/ and forgets all other thynges as moche as it may/ and whan it doth thus than is Jeſu ſothfaſtly agaynſt all maner of ſynnes/ and beſhadoweth it with his bleſſed preſence and geteth it all maner of vertues/

and the ſoule is ſo conforted & ſo borne vp with the ſofte felynge of loue that it hath of the ſyght of Jeſu that it feleth no grete dyſeaſe outwarde / and thus ſleeth loue generally all ſynnes in a ſoule / and refourmeth it in the newe felynges of vertues.

¶ How loue thrugh gracyous beholdyng of Jeſu ſleeth all ſterynges of pryde / & maketh ẏ ſoule for to leſe ſauour and delyte in all erthly worſhyp. Ca.xxxvij.

NEuertheles how loue ſleeth ſynnes & refourmeth vertues in a ſoule more ſpecyally ſhall I ſaye and fyrſt of pryde & of mekenes that is contrary vertue therto. ¶ Thou ſhalte vnderſtande that there is two maner of mekenes / one is had by werkynge of reaſon / an other is felte of the ſpecyall gyfte of loue / bothe are of loue / but ẏ one loue werketh by reaſon of the ſoule / but that other he werketh by hȳſelfe / the fyrſt is vnperfyte / that other is perfyte / the fyrſt mekenes that a man feleth of beholdynge of his owne ſynnes and of his owne wretchednes thrugh ẏ whiche beholdynge he thynketh hymſelfe vnworthy for to haue ony gyfte of grace or ony mede of god but hym thynketh it ynough that he wolde of his grete mercy graunte hym forgyuenes of his ſynnes / and alſo he thynketh hym bycauſe of his owne ſynnes that he is worſe than the mooſt ſynner that lyueth / and that euery man doth better than he / and ſo by ſuche beholdynge thruſteth he hymſelfe downe in his thought vnder all men / and he is beſy for to agaynſtande the ſterynge of pryde as moche as he may bothe bodyly pryde & ghoſtly / and deſpyſeth hymſelfe ſo that he aſſenteth not to the felynges of pryde. And yf his herte be taken ſomtyme with it that it be defouled with vayne Joye of worſhyp or of cunnynge / or of prayſynge / or of ony other thynge / as ſoone as he may perceyue it he is euyll apayed with hymſelfe & hath ſorowe for it in hert & aſketh forgyuenes of it of god / & ſheweth hym to his confeſſour & accuſeth hymſelfe mekely / & receyueth his penaūce / this is good mekenes / but it is not yet perfyte mekenes / for it is of ſoules that are begynnynge & profytynge in grace cauſed of beholdynge of ſynnes. Loue werketh this mekenes by reaſon of the ſoule. Perfyte mekenes a ſoule feleth of the ſyght & the ghoſtly knowynge of Jeſu / for whan yͤ holy ghoſt lyghteneth the reaſon in to the ſyght of ſothfaſtnes how Jeſu is all & that he doth all / the ſoule hath ſo grete loue & ſo grete Joye in that ghoſtly ſyght / for it is ſo ſothfaſt that it forgeteth it ſelfe / & fully leneth to Jeſu wᵗ all that loue yͭ it hath for to beholde hym / it taketh no kepe of no vnworthynes of it ſelfe ne of ſynnes afore done / but ſetteth at nought it ſelfe with all the ſynnes & all yͤ good dedes yͭ euer it dyd / as yf there were no thynge but Jeſu Thus meke Dauyd was whan he ſayd thus (Et ſubſtantia mea tanꝙ nichilū ante te) That is / lorde Jeſu yͤ ſyght of thy bleſſed vnmade ſubſtaūce and thyne endles beynge ſheweth well to me that my ſubſtaūce & beynge of my ſoule is as nought agaynſt the / alſo agaynſt his euen chryſten he hath no regarde to them ne demynge of them whether they be better or worſe than hymſelfe is. For he holdeth hymſelfe & all other men as it were euen lyke nought of themſelfe agaynſt god / and that is ſoth for all the goodnes that is done in hymſelfe or in them is onely of god whome he beholdeth as all / & therfore ſetteth he all other creatures at nought as he doth hȳſelfe / thus meke was the prophete whan he ſayd thus (Omēs gentes quaſi non ſint ſic ſunt coram eo et quaſi nichilū et inane reputate ſunt ei) All men are before our lorde as nought / & as vnnotefull & nought they are acounted to hym. That is agaynſt the endles beynge / and the vn-

Ps.xxxviij.

Eſai.x

chaũgeable kynde of god mankynde is as nought / for of nought it is made / ⁊ to nought ſholde it turne but yf he kepte it in ẏ beynge that made it of nought / this is ſothfaſtnes / and this ſholde make a ſoule meke yf it myght ſe thrugh grace this ſothfaſtnes. Therfore whan loue openeth the inner eye of the ſoule for to ſe this ſothfaſtnes with other circumſtaunces ẏ cometh withall / than begynneth the ſoule for to be ſothfaſtly meke / for than by the lyght of god it feleth and ſeeth it ſelfe as it is / and than forſaketh the ſoule the beholdyng and the lenynge to it ſelfe / and fully falleth to ẏ beholdynge of Jeſu. And whan it doth ſo / than ſetteth the ſoule nought by all the Joye and all the worſhyp of the worlde. For the Joye of worldly worſhyp is ſo lytell and ſoo nought in regarde of that Joye and that loue that it feleth in the ghoſtly ſyght of Jeſu and knowỹge of ſothfaſtnes / that though it myght haue it without ony ſynne he wolde nought haue of it / nor though men wolde worſhyp hym prayſe hym / and fauoure hym / or ſet hym at grete eſtate it lyketh hym nought / nor though he had cunnynge of all the ſeuen artes of clergy / and of all the craftes vnder the ſonne / or had power for to werke all maner of myracles / he hath no more deynty of all this / ne no more ſauour of them than to gnawe on a drye ſtycke / he had well leuer forgete all this and for to be alone out of the ſyght of the worlde than for to thynke on them and be worſhypped of all maner of men. For the herte of a true louer of Jeſu is made ſo moche and ſo large thrugh a lytell ſyght of hym and a lytell felynge of his ghoſtly loue that all ẏ lykynge and all the Joye of all erth may not ſuffyſe for to fyll a corner of it. And than it ſemeth well that theſe wretched worldly louers that are as it were rauyſſhed in loue of theyr owne worſhyp / and purſue after it for to haue it with all the myght and all the wytte that they haue / they haue no ſauoure in this mekenes / they are wonders farre therfro / but the louer of Jeſu hath this mekenes laſtyngly / and that not with heuynes and ſtryuynge for it / but with lykynge and gladnes / the whiche gladneſſe it hathe not bycauſe it forſaketh the worſhyp of the worlde / for that were a proude mekenes that longeth to an ypocryte / but for bycauſe he hath a ſyght and a ghoſtly knowynge of ſothfaſtnes and worthynes of Jeſu thrugh the gyfte of the holy ghooſt / that reuerent ſyght and that louely beholdynge of Jeſu conforteth the loue ſo wonderfully and bereth it vp ſo myghtely and ſo ſoftly that ſothly it may haue no lykynge / ne fully reſt in none erthly Joye / ne it wyll not / he maketh no force whether men lacke hym / or prayſe hym / worſhyp hym or deſpyſe hym as for hymſelfe / he ſetteth it not at herte neyther for to be well apayed yf men deſpyſe hym as for more mekenes / ne for to be euyll apayed that men ſholde worſhyp hym or prayſe hym / he had leuer for to forgete bothe that one & that other / and onely thynke on Jeſu & gete mekenes by that waye / and that is moche the ſurer waye who myght come therto. Thus dyd Dauyd whan he ſayd (Oculi mei ſemper ad dominum quoniam ipſe euellet de laqueo pedes meos) That is to ſaye / myne eyen are euer open to our lorde Jeſu / for why he ſhall plucke my fete fro ſnares of ſynnes. For whan he doth ſo than forſaketh he vtterly hymſelfe and vnder caſteth hym holy to Jeſu / & than is he in a ſure warde / for the ſhelde of ſothfaſtnes the whiche he holdeth kepeth hym ſoo well that he ſhall not be hurte thrugh noo ſterynge of pryde as longe as he holdeth hym within the ſhelde / as the prophete ſayth (Scuto circundabit te veritas eius nõ timebis a timore nocturno) Sothfaſtnes

Pſal. xxiiij.

Pſal. xc

ſhall beclepe the with a ſhelde / and that is / yf thou all other thynges lefte onely beholde hym / for than ſhalte thou not drede for the nyghtes drede / that is / thou ſhalte not drede the ſpiryte of pryde whether he come by nyght
Pſal.x or by daye as the nexte verſe ſayth after thus (A ſagitta volante in die) Pryde cometh by nyght for to aſſayle a ſoule whan it is deſpyſed & repreued of other men that it ſholde by that fall in heuynes and in to ſorowe. It cometh alſo as an arowe fleynge on the daye whan a man is worſhypped and prayſed of all men / whether it be for worldly doynge or for ghoſtly that he ſholde haue vayne Joye in hymſelfe reſtyngly / & falſe gladnes in a paſſyng thynge. This is a ſharpe arowe & a peryllous / it fleeth ſwyftly / and it ſtryketh ſoftly / but it woundeth deedly. But the louer of Jeſu that ſtably beholdeth by deuoute prayers & beſy thynkynge on hym is ſo belapped with the ſure ſhelde of ſothfaſtnes that he dredeth not / for this arowe may not entre in to the ſoule / ne though it come it hurteth not / but glenteth awaye and paſſeth forthe. And thus is the ſoule made meke as I underſtande by the werkynge of the holy ghoſt that is the gyfte of loue for he openeth the eye of the ſoule for to ſe and loue Jeſu / and he kepeth the ſoule in that ſyght reſtfully and ſurely / and he ſleeth all the ſterynges of pryde wonderfully and pryuely and ſoftly / and the ſoule woteth not how And alſo he bryngeth in by that waye ſothfaſtnes and onely the vertue of mekenes / and all this doth loue / but not in all his louers ylyke full / for ſome hath this grace but ſhortly and lytell as it were in the begynnynge of it / and a lytell aſſayenge towarde for the conſcyence is not yet clenſed fully thrugh grace / and ſome haue it more fully / for they haue clerer ſyght of Jeſu / & they fele more of this loue / and ſome hath it mooſt fully / for they haue

the full gyfte of contemplacyon. Neuertheles he that leeſt hath on this maner as J haue ſayd/ J hope ſothly he hathe the gyfte of perfyte mekenes/ for he hathe the gyfte of perfyte loue.

¶ How loue ſleeth all ſterynges of wrathe and enuy ſoftly ⁊ refourmeth in the ſoule the vertues of peas ⁊ pacyence and of perfyte charyte to his euen chryſten as he dyd ſpecyally in the apoſtles. Ca.xxxviij.

LOue werketh wyſely and ſoftly in a ſoule there he wyll/ for he ſleeth myghtely yre ⁊ enuy and all paſſyons of angrynes ⁊ melancoly in it/ and bryngeth in to the ſoule vertues of pacyence ⁊ myldnes/ peaſybylyte and amyte to his euen chryſten/ it is full harde and alſo a grete mayſtry to a man ỷ ſtandeth onely in werkynge of his owne reaſon for to kepe pacyence holy reſt ⁊ ſoftnes in herte ⁊ charite to his euen chryſten yf they diſeaſe hym vnſkylfully and do hym wronge that he ne ſhall do ſomwhat agayne to them thrugh ſterynge of yre or of melancoly eyther in ſpekynge or in werkynge/ or elles bothe/ and neuertheles though a man be ſtered ⁊ troubled in hymſelfe ⁊ made vnreſtfull/ yf it be ſo that it be not to moche paſſynge ouer the boundes of reaſon/ ⁊ that he kepe his hande ⁊ his tongue ⁊ be redy for to forgyue the treſpace whan mercy is aſked/ yet this man hath the vertue of pacyence though it be but weyke and nakedly for as moche as he wolde haue it and trauayleth beſyly in refraynỹge of his vnſkylfull paſſyons that he myght haue it/ and alſo is ſory that he hath it not as he ſholde. But to a true louer of Jeſu it is no grete mayſtry for to ſuffre all this/ for why/ loue fyghteth for hym and ſleeth wonders ſoftly ſuche ſterynges of wrathe ⁊ of melancoly/ and maketh his ſoule ſo eaſy and ſo peaſyble/ ſo ſuffrynge and ſo goodly thrugh the ghoſtly ſyght of Jeſu with the felynge of his bleſſed loue yͭ though he be deſpyſed and repreued of other men/or take wronge or harme ſhame or vylany he chargeth it/he is not moche ſtered agaynſt hym/he wyll not be angred ne ſtered agaynſt hym/for yf he were moche ſtered he ſholde forbere yͤ conforte that he feleth within his ſoule/but that wyll he not/he may lyghtlyer forgete all the wronge that is done to hym than an other man may forgyue it though mercy were aſked/and ſo he had well leuer forgete it/for hym thynketh it moſt eaſy to hym. And loue doth all this/for loue openeth the eye of the ſoule to the ſyght of Jeſu and ſtableth it with the lykynge of loue that it feleth by that ſyght/⁊ conforteth it ſo myghtely that it taketh no kepe what ſo men iangle or do agaynſt hym/it hangeth no thynge vpon hym/the moſt harme that he myght haue were a forberynge of the ghoſtly ſyght of Jeſu/and therfore it is leuer to hym for to ſuffre all harmes than that alone. And all this may yͤ ſoule do well ⁊ eaſely without grete troublynge of the ghoſtly ſyght whan dyſeaſe falleth all without forth ⁊ toucheth not the body/as backbytynge or ſcornynge/or ſpoylynge of ſuche as he hath/all theſe greueth not/but it goth ſomwhat nerer whan the fleſſhe is touched and he feleth ſmerte/than is it harder/neuertheles though it be harde ⁊ impoſſyble to the frayle kynde of man to ſuffre bodyly penaunce gladly ⁊ pacyently without bytter ſterȳges of yre anger ⁊ melancoly/it is not impoſſyble to loue that is yͤ holy ghoſt/for to werke this in a ſoule there he toucheth with the bleſſed gyft of loue/but he gyueth a ſoule yͭ is in that plyght myghtely felynges of loue/⁊ wonderfully faſteneth it to Jeſu/and departeth it wonders farre fro the ſenſualyte thrugh his preuy myght/and conforteth it ſo ſwetely by his bleſſed preſence yͭ the ſoule feleth lytell payne or elles none of the ſenſualyte/and this is ſpecyall grace gyuen to the holy martyrs/this grace had the apoſtles as holy wryte ſayth of them thus (Ibant apoſtoli gaudentes a cōſpectu cōſilij qm̄ digni habiti ſunt ꝑ noīe chriſti contumeliā pati) That is/the apoſtles went Ioyenge fro the coūſeyle of the iewes/whan they were beten with ſcourges/⁊ they were gladde yͭ they were worthy for to ſuffre ony bodyly dyſeaſe for yͤ loue of Ieſu/they were not ſtered to yre ne to felnes to be auenged on the iewes that bette them/as a worldly man wold be whan he ſuffreth a lytell harme be it neuer ſo lytell of his euen chryſtē/ne they were not ſtered to no pryde/ne to hyghnes of them ſelfe ⁊ to dyſdeyne ⁊ to demynge of the iewes/as ypocrytes ⁊ heretykes are yͭ wyll ſuffre moche bodyly payne/⁊ are ſomtyme redy for to ſuffre deth with grete gladnes ⁊ with myghty wyll as it were in yͤ name of Ieſu for loue of hym/ſothly that loue ⁊ that gladnes that they haue in ſuffrynge of bodyly myſchefe is not of the holy ghoſt/ it cometh not fro the fyre that brenneth in the hye awter of heuen/but it is feyned by the fende enflambed of hell/ for it is fully myngled with the heyght of pryde and of preſumpcyon of themſelfe and deſpyte ⁊ demynge/and dyſdeyne of them that thus punyſſhe them/they wene that all this is charite/and that they ſuffre all that for the loue of god/but they are begyled of the myddaye fende. A true louer of Ieſu whan he ſuffreth harme of his euen chryſten is ſo ſtrengthed thrugh grace of the holy ghoſt and is made ſo meke/ſo pacyent/ſo peaſyble/and that ſo ſothfaſtly/that what wronge or harme it be that he ſuffre of his euen chryſten he kepeth euermore mekenes/he deſpyſeth hym not/he demeth hym not/but he prayeth for hym in his hert/⁊ hath on hym pyte ⁊ cōpaſſyon moche more tenderly than of an other man yͭ neuer

Act.vj

dyd hym harme/and ſothly better loueth hym and more feruently deſyreth the ſaluacyon of his ſoule/bycauſe that he ſeeth that he ſhall haue ſo moche ghoſtly profyte of the euyll dede of that other man though it be agaynſt his wyll/but this loue and this mekenes werketh onely the holy ghoſt aboue the kynde of man in them that he maketh the true louers of Jeſu.

¶ How loue ſleeth couetyſe/lechery and glotony/and ſleeth the fleſſhely ſauour and delyte in all the fyue bodyly wyttes ſoftly and eaſely thrugh a gracyous beholdynge of Jeſu. Ca.xxxix.

COuetyſe alſo is ſlayne in a ſoule by the werkynge of loue/for it maketh the ſoule ſo couetous of ghoſtly good and to heuenly rycheſſe ſo ardaunt that it ſetteth ryght nought by all erthly thynges/it hath no more deynty in hauynge of a precyous ſtone than a chalke ſtone/nor he hath no more loue in a hondreth pounde of golde than in a pounde of lede. It ſetteth all thynge that ſhall peryſſhe at one pryce/noo more he regardeth that one than that other as in his loue/for it ſemeth well that all theſe erthly thynges that worldly men ſet ſo grete pryce of and loue ſo deyntyly ſholde paſſe awaye and turne to nought bothe the thynge in it ſelfe and the loue of it/& therfore he bryngeth it in his thought by tyme in to that plyght that it ſhall be after/and ſo acounteth it as nought. And whan worldly louers ſtryue & fyght and plede for erthly good who may fyrſt haue it/the louer of Jeſu ſtryueth with no man/but kepeth hymſelfe in peas/and holdeth hym payed with that that he hath and wyll ſtryue for no more. For hym thynketh that he nedeth no more of all the rycheſſe in erth than a ſcant bodyly ſuſtenaunce for to ſaue the bodyly lyfe withall as longe as god wyll/and that he may lyghtly haue/and therfore wyll he no more than ſcantly hym nedeth for the tyme that he may frely be dyſcharged fro beſynes aboute the kepynge and the dyſpendynge of it / and fully gyueth his herte & his beſynes aboute the ſekynge of Jeſu for to fynde hym in clennes of ſpiryte / for that is all his couetyſe / for why / onely clene of herte ſhall ſe hym. Alſo fleſſhely loue of father & mother and other worldly frendes hangeth not vpon hym / it is euen cutte fro his herte with the ſwerde of ghoſtly loue that he hath no more affeccyon to father or mother or to ony worldly frende than he hath to an other man / but yf he ſe or fele in them more grace or more vertue than in other men / out take this / that his father and his mother had the ſelfe grace that ſome other men haue / but neuertheles yf they be not ſo / than loueth he other men better than them / that is charite. And ſo ſleeth goddes loue couetyſe of yͤ worlde and bryngeth in to the ſoule pouerte of ſpiryte / and that doth loue not onely in them that haue ryght nought of worldly goodes / but alſo in ſome creatures that are in grete worldly eſtate and haue dyſpendynge of erthly rycheſſe / and loue ſleeth in ſome of them couetyſe ſo farforth that they haue no more lykynge nor ſauour in hauynge of them than a ſtrawe / ne though they be loſt for defaute of them that ſholde kepe them they ſet ryght nought therby / for why / the herte of goddes louer is thrugh the gyfte of the holy ghoſt taken ſo fully with the ſyght of the loue of an other thynge that is Jeſu / and that is ſo precyous and ſo worthy that it wyll receyue none other loue reſtyngly that is contrary therto / and not onely doth loue this but alſo it ſleeth the lykynge of lechery & all other bodyly vnclennes / and bryngeth in to the ſoule very chaſtyte / and turneth it in to lykynge / for the ſoule feleth ſo grete delyte in the ſyght of Jeſu that it lyketh for to be chaſte & is no grete hardnes to it for to kepe chaſtite / for it is ſo mooſt eaſe & mooſt reſt / & vpon the ſelfe wyſe the gyfte of loue ſleeth luſtes of glotony & maketh the ſoule ſobre & temperate / and bereth it vp ſo myghtely yͭ it may not reſt in lykynge of mete & drynke / but it maketh mete & drȳke what it be that leeſt greueth the bodyly complexyon yf he may lyghtly come therto. Not for loue of it ſelfe / but for yͤ loue of god. On this maner wyſe the louer of god ſeeth well that hym nedeth for to kepe his bodyly lyfe with mete & drynke as longe as god wyll ſuffre them to be togyder / than ſhall this be the dyſcrecyon of the louer of Jeſu as J vnderſtande yͭ hath felynge & werkynge in the loue / that vpon what maner that he may mooſt kepe his grace hole and leeſt be letted fro werkynge in it thrugh takynge of bodyly ſuſtenaũce ſo ſhall he do / that maner of mete that leeſt letteth & leeſt troubleth yͤ herte & may kepe the body in ſtrength / be it fleſſhe be it fyſſhe / be it brede & ale / that J trowe yͤ ſoule cheſeth for to haue yf it may come therby. For all the beſynes of the ſoule is for to thynke on Jeſu with reuerent loue euer wᵗout lettȳge of ony thynge yf that it myght / & therfore ſythen it muſt nedes ſomwhat be letted & hyndred / the leſſe yͭ it is letted & hyndred by mete or drynke or ony other thynge the leuer it is / it had leuer vſe the beſt mete & mooſt of pryce vnder the ſonne yf it letted the kepynge of his herte than for to take but brede & water yf that letted hym more / for he hath no regarde for to gete hym grete mede for yͤ payne of faſtynge / & be put therby fro ſoftnes in herte / but all his beſynes is for to kepe his herte / as ſtably as he may in yͤ ſyght of Jeſu & in the felynge of his loue / & ſothly as J trowe he myght wᵗ leſſe lykynge vſe the beſt mete that is god in the owne kynde than an other man that werketh all in reaſon without yͤ ſpecyall gyfte of loue ſholdeſt ſe yͤ woꝛſt/ out take mete yͭ thꝛugh crafte of curyoſyte is onely made foꝛ luſt. ¶That maner of mete may he not well accoꝛde withall. And alſo on that other ſyde yf lytell mete as onely bꝛede and ale mooſt helpeth ⁊ eaſeth his herte and kepeth it mooſt in peas it is mooſt leſe than to hym to vſe it ſo/ ⁊ namely yf he fele bodyly ſtrength onely of yͤ gyfte of loue withall/ ⁊ yet doth loue moꝛe/ foꝛ it ſleeth ſlouth ⁊ fleſſhely ydelnes ⁊ maketh the ſoule to be occupyed in goodnes/ ⁊ namely inwarde in beholdynge of hym/ by yͤ vertue of whiche yͤ ſoule hath ſauour ⁊ ghoſtly delyte in pꝛayenge/ in thynkynge ⁊ in all other maner of doynge that nedeth foꝛ to be done after the ſtate that he is in without heuynes oꝛ paynfull bytternes whether he be relygyous oꝛ ſeculer/ alſo it ſleeth the vayne lykyng of the fyue bodyly wyttes foꝛ the ſyght of the eye/ that the ſoule hath no lykynge in the ſyght of ony woꝛldly thynge/ but feleth rather payne and dyſeaſe in beholdynge of it be it neuer ſo fayꝛe/ neuer ſo pꝛecyous/ neuer ſo wonderfull/ and therfoꝛe as woꝛldly louers renne out ſomtyme foꝛ to ſe newe thynges foꝛ to wonder on them/ and ſo foꝛ to fede theyꝛ hertes with the vayne ſyght of them. Ryght ſo a louer of Jeſu is beſy foꝛ to renne awaye and withdꝛawe hym fro the ſyght of ſuche maner thynges/ that the inner ſyght be not letted/ foꝛ he ſeeth ghoſtly an other maner thynge that is fayꝛer and moꝛe wonderfull/ and that wolde he not foꝛbere. Ryght on the ſelfe wyſe is it of ſpekynge and herynge/ it is a payne to yͤ ſoule of a louer of Jeſu foꝛ to ſpeke oꝛ here ony thynge that myght let the fredome of his herte foꝛ to thȳke on Jeſu/ what ſonge oꝛ melody oꝛ mynſtralſy outwarde that it be yf it let the thought yͭ it may not frely ⁊ reſtfully pꝛaye oꝛ thynke on hym/ it lyketh hȳ ryght nought/ and the moꝛe delectable that it is to other men the moꝛe vnſauery it is to hym. And alſo foꝛ to here ony maner of ſpekynge of other men but it be ſomwhat touchynge the werkynge of his ſoule in yͤ loue of Jeſu it lyketh hym ryght nought/he is elles ryght ſoone wery therof/he had well leuer be in peas ⁊ here ryght nought ne ſpeke ryght nought than foꝛ to here yͤ ſpekynge ⁊ the techynge of the greteſt clerke of erth wᵗ all the reaſons yͭ he can ſaye to hym thꝛugh mãnes wyttes/but yf he can ſpeke felyngly ⁊ ſteryngly of the loue of Jeſu/foꝛ that is his crafte pꝛỹcypally/⁊ therfoꝛe wolde he not elles here ne ſe but that myght helpe hym ⁊ foꝛder hym in to moꝛe knowynge ⁊ better felynge of hym. Of woꝛldly ſpeche it is no doubte that he hath no ſauoure in ſpekynge ne in herỹge of it/ne in woꝛldly tales ne in tydynges/ne no ſuche vayne ianglynge/that longeth not to hym/⁊ ſo it is in ſmellynge ⁊ ſauerynge/the moꝛe yͭ the thought ſholde be dyſtracte ⁊ bꝛoken fro ghoſtly reſt by the vſe eyther of ſmellynge oꝛ ſauerynge/oꝛ of ony of the bodyly wyttes the moꝛe he ſleeth it. The leſſe that he feleth of them the leuer is hym/⁊ yf he myght lyue in yͤ body without the felynge of ony of them he wolde neuer fele them/foꝛ they trouble the herte oftentymes/⁊ putteth it fro reſt/⁊ they may not fully be eſchewed. Neuertheles the loue of Jeſu is ſomtyme ſo myghty in a ſoule that it ouercometh ⁊ ſleeth all that is contrary therto foꝛ a tyme.

¶ What vertues ⁊ graces a ſoule receyueth thꝛugh openynge of yͤ inner eye in to yͤ gracyous beholdyng of Jeſu ⁊ how it may not be goten onely thꝛugh mãnes trauayle but thꝛugh ſpecyall grace ⁊ trauayle alſo. Ca.xl.

Thus werketh loue in a ſoule openynge the ghoſtly eye in to beholdynge of Jeſu by inſpiracyon of ſpecyall grace/and maketh it clene/ſubtyll ⁊ able to the werke of cõtemplacyon/what this openyng of yͤ ghoſtly eye is the greteſt clerke in erthe can not ymagyn by his wytte ne ſhewe fully by his tongue/for it may not be goten by ſtudy ne thrugh mānes trauayle onely/but pryncypally by grace of ye holy ghoſt & with trauayle of man I drede moche to ſpeke ought of it/for me thynketh I cannot/I paſſe myne aſſaye/& my lyppes are unclene/neuertheles for I hope loue aſketh & loue byddeth/therfore I ſhal ſaye a lytell more of it as I haue loue techeth This openynge of the ghoſtly eye is that lyght derknes and ryche nought that I ſpake of before/and it may be called pouerte of ſpyryte & ghoſtly reſt/inward ſtylnes & peas of conſcyence/hyghnes of thought and onelynes of ſoule/a lyghtly felynge of grace & preuyte of herte/the waker ſlepe of the ſpouſe & taſtynge of heuenly ſauour/brennynge in loue & ſhynynge in lyght/entre of contemplacyon/& refourmynge in felynge. All theſe reaſons are ſayd in holy wrytynge by dyuers men/for euery of them ſpake of it after his felynge in grace/& though all theſe be dyuers in ſhewynge of wordes/neuertheles they are all in one ſentence of ſothfaſtnes/for a ſoule yt thrugh vyſytynge of grace hath one/hath all. For why a ſyghynge ſoule to ſe the face of Jeſu whan it is touched thrugh ſpecyall grace of the holy ghoſt it is ſodeynly chaūged and turned fro the plyte that it was in to an other maner of felynge. It is wonderfully departed & drawen fyrſt in to it ſelfe fro the loue and the lykynge of all erthly thynges ſo moche that it hath loſt the ſauour of the bodyly lyfe & of all thynge that is/ſaue onely Jeſu/& than it is clene fro all the fylth of ſynne/ſo farforth that the mynde of it and all unordeyned affeccyon of ony creature is ſodeynly waſſhed & wyped awaye/that there is no mene lettynge bytwene Jeſu and the ſoule but onely the bodyly eye/& than it is in ghoſtly reſt. For why all paynfull doubtes

and dredes and all other temptacyons of ghoſtly anoyes are dryuen out of yͤ herte that they trouble not ne ſynke not therin for the tyme. It is in reſt fro yͤ noyſe of worldly beſynes and paynfull taryenges of wycked ſterynges/ but it is full beſy in the free ghoſtly werkynge of loue/ and yͤ more it trauayleth ſo/ the more reſt he feleth/ this reſtfull trauayle is full farre fro fleſſhely ydelnes & blynde ſykernes/ it is full of ghoſtly werkes/ but it is called reſt/ for grace louſeth the heuy yoke of fleſſhely loue fro the ſoule and maketh it myghty & free thrugh the gyfte of ghoſtly loue for to werke gladly/ ſoftly and delectably in all thynges that grace ſtereth it for to werke in/ and therfore it is called a holy ydelnes and a reſt mooſt beſy/ and ſo it is in regard ſtylnes fro the grete cryenge of the beeſtly noyſe of fleſſhely deſyres and vnclene thoughtes This ſtylnes maketh inſpyracyon of the holy ghoſt in beholdynge of Jeſu/ for why/ his voyce is ſo ſwete and ſo myghty that it putteth ſcylence in a ſoule to ianglynge of all other ſpekers/ for it is a voyce of vertue ſoftly ſowned in a clene ſoule/ of the whiche yͤ prophete ſayth thus (Uox domini in virtute) That is/ the voyce of our lorde Jeſu is in vertue/ this voyce is a lyfely worde and a ſpedy as the apoſtle ſayth (Uiuus eſt ſermo dei efficax et penetrabilior omni gladio) That is to ſaye/ quycke is the worde of Jeſu and ſpedy more peryſſhynge than ony ſwerde is/ thrugh ſpekynge of this worde is fleſſhely loue ſlayne and yͤ ſoule kepte in ſcylence fro all wycked ſterynges. Of this ſcylence it is ſayd in the apolyps thus
Apoc. (Factũ eſt ſcilentiũ in celo quaſi dimidia hora) Scylence was made in heuen as it were halfe an houre. Heuen is a clene ſoule thrugh grace lyfte vp fro erthly loue to heuenly cõuerſacyon & ſo it is in ſcylence/ but for as moche as that ſcylence may not laſt hole cõtynually for corrup

cyon of the bodyly kynde/therfore it is lykened to yͤ tyme of halfe an houre/a full ſhorte tyme the ſoule thynketh that it is be it neuer ſo longe/and therfore it is but halfe an houre/and than hath it peas in conſcyence/for why/grace putteth out gnawynge/pryckynge ⁊ ſtryuynge ⁊ fyghtynge of ſynnes/and bryngeth in peas ⁊ accorde/and maketh Jeſu ⁊ a ſoule bothe one in full accordaūce of wyll/there is none vpbardynge of ſynnes/ne ſharpe repreuynge of defautes made that tyme in a ſoule. For they haue kyſſed and made frendes/and all is forgyuen that was myſdone/thus feleth the ſoule than with full meke ſurenes ⁊ grete ghoſtly gladnes/and conceyueth a full grete boldnes of ſaluacyon by this accorde makynge/for it hereth a preuy wytneſſynge in conſcyence of the holy ghoſt that he is a choſen ſone to heuenly herytage/thus ſaynt Poule ſayth (Ipſe ſpiritus teſtimoniū perhibet ſpiritui noſtro quoniam filij dei ſumus) That is/the holy ghoſt bereth wytnes to our ſpiryte that we are goddes ſones/this wytneſſynge of conſcyence ſothefaſtly felte thrugh grace is the very Joye of the ſoule/as the apoſtle ſayth (Gloria mea eſt teſtimoniū conſcientie mee) That is/my Joye is yͤ wytnes of my conſcyence/⁊ that is whan it wytneſſeth peas ⁊ accorde true loue and frendſhyp bytwene Jeſu ⁊ a ſoule. And whā it is in this peas than is it in hyghnes of thought/whan the ſoule is boūde with loue of yͤ worlde than is it benethe all creatures/for euery thynge ouergooth it ⁊ bereth it downe by maystry yͭ it may not ſe Jeſu ne loue hym/for ryght as the loue of the worlde is vayne and fleſſhely/ryght ſo the beholdynge and thynkynge/and vſynge of all creatures is fleſſhely/and that is a thraldome of the ſoule/but than thrugh openynge of the ghoſtly eye in to Jeſu that loue is turned/and the ſoule is receyued vp after

j. Cori.

it is/but not wyte what it is. But yͤ louer of Jeſu is not fylled yet here/but he is fedde by a lytell taſtynge of it whyles he is boũden in this bodyly lyfe. This taſtynge of this mãna is a lyfely felynge of grace had thrugh openynge of the ghoſtly eye. And this grace is not an other grace that a choſen ſoule feleth in the begynnynge of his conuerſyon/but it is the ſame and the ſelfe grace/but it is otherwyſe felte and ſhewed to a ſoule/for why/grace wexeth with the ſoule/⁊ the ſoule wexeth with grace/⁊ the more clene yͭ the ſoule is ferre departed fro the loue of the worlde the more myghty is the grace/more inwarde and more ghoſtly ſhewynge in yͤ preſence of our lorde Jeſu/ſo that yͤ ſame grace yͭ turneth them fyrſt fro ſynnes/and maketh them begynnynge ⁊ profytynge by gyftes of vertue ⁊ exercyſe of good werkes maketh them alſo perfyte. And that grace is called a lyfely felynge of grace/for he that hath it feleth it well/and knoweth well by experyence yͭ he is in grace/it is full lyfely to hym/for it quyckeneth the ſoule wonderfully ⁊ maketh it ſo hole that it feleth no paynfull diſeaſe of the body though it be feble ⁊ ſekely/for why/than is the body myghtyeſt/mooſt hole and mooſt reſtfull/⁊ the ſoule alſo. Without this grace yͤ ſoule can not lyue but in payne/for it thynketh yͭ it myght euer kepe it ⁊ no thynge ſholde put it awaye. And neuertheles yet it is not ſo/for it paſſeth away ful lyghtly/but neuertheles though yͤ ſouerayne felyng paſſeth away ⁊ withdraweth/the relefe leueth ſtyll ⁊ kepeth the ſoule in ſadnes/⁊ maketh it to deſyre the comynge agayne. And this is alſo the waker ſlepe of the ſpouſe. Of the whiche holy wryte ſayth thus (Ego dormio et cor meũ vigilat) Cãt.v I ſlepe ⁊ my herte waketh/that is/I ſlepe ghoſtly whã thrugh grace the loue of the worlde is ſlayne in me and wycked ſterynges of fleſſhely deſyres are deed/ſo moche that vnnethes I fele them/ I am not taryed with them my herte is made free/ & than it waketh/ for it is ſharpe and redy for to loue Ieſu & ſe hym. The more I ſlepe fro outwarde thynges the more waker I am in knowynge of Ieſu & of inwarde thynges/ I may not wake to Ieſu but yf I ſlepe to ẏ worlde. And therfore the grace of the holy ghoſt ſparynge the fleſſhely eye doth the ſoule ſlepe fro worldly vanyte/ & openynge the ghoſtly eye waketh in to the ſyght of goddes mageſte heled vnder the cloude of his precyous manhede/ as the goſpell ſayth of the apoſtles whan they were with our lorde Ieſu in his trãſfyguracyon. Fyrſt they ſlepte (Et euigilantes viderunt maieſtatem) They wakynge ſawe his mageſte. By ſlepe of the apoſtles is vnderſtande dyenge of worldly loue thrugh inſpiracyon of the holy ghoſt. By theyr wakyng contemplacyon of Ieſu. Thrugh this ſlepe the ſoule is brought in to reſt fro noyſe of fleſſhely luſt. And thrugh wakynge it is reyſed vp in to the ſyght of our lord Ieſu and in to ghoſtly thynkynge. The more that ẏ eyen are ſparde in this maner ſlepe fro ẏ appetyte of erthly thynges/ the ſharper is the inner ſyght in louely beholdynge of heuenly fayrhede. This ſlepynge and this wakynge loue werketh thrugh ẏ lyght of grace in the ſoule of the louer of our lorde Ieſu.

¶ How ſpecyall grace in beholdynge of our lorde Ieſu withdraweth ſomtyme fro a ſoule. And how a ſoule ſhall behaue her in the abſence and preſence of Ieſu. And how a ſoule ſhall deſyre that in it is alwaye ẏ gracyous preſence of Ieſu. Ca.xlj.

Shewe me than a ſoule that thrugh inſpiracyon of grace hath openȳge of the ghoſtly ſyght in to beholdynge of Ieſu that is departed and drawen out fro the loue of the worlde/ ſoo farforthe that it hathe purete

and pouerte of ſpiryte/ghoſtly reſt/inward ſcylence/and peas in conſcyence/hyghnes of thought/onelynes and preuyte of hert/waker ſlepe of the ſpouſe/that hath loſt lykynge and Joyes of the worlde takē with delyte of heuenly ſauour/euer threſtynge & ſoftly hyghynge yͤ bleſſed preſence of Jeſu/and J darē hardly pronounce that this ſoule brenneth all in loue & ſhyneth in ghoſtly lyght worthy for to come to the name and to the worſhyp of the ſpouſe/for it is refourmed in felynge made able and redy to contemplacyon. Theſe are the tokens of inſpyracyon in openynge of the ghoſtly eye/for why/whan the eye is opened the ſoule is in full felynge of all theſe vertues before ſayd for that tyme. Neuertheles it falleth oftentymes that grace withdraweth in partye for corrupcyon of mannes fraylte/and ſuffreth than the ſoule for to fall in to it ſelfe in fleſſhelyhede as it was before. And than is the ſoule in payne and in ſorowe/for it is blynde and vnſauery and can no good/it is weyke and vnmyghty encombred with the body & with all yͤ bodyly wyttes. It ſeketh & deſyreth after the grace of Jeſu agayne/& it may not fynde it. For holy wryte ſayth of our lorde thus (Poſtq̄ vultū ſuū abſconderit non eſt qui contemplatur eum) That is/after whan our lorde Jeſu hath hyd his face there is none yͭ may beholde hym/whan he ſheweth hym the ſoule may not vnſe hym/for he is lyght/& whan he hydeth hym it may not ſe hym for the ſoule is derke. His hydynge is but a ſubtyll aſſayenge of the ſoule. His ſhewynge is a wonders mercyfull goodnes in cōforte of the ſoule. Haue ye no wonder though the felynge of grace be withdrawen ſomtyme fro a louer of Jeſu. For holy wryte ſayth the ſame of the ſpouſe that ſhe fareth thus.
Cāt.3. (Queſiui et nō inueni illū: vocaui et nō reſpondit michi) J ſought and J founde hym not/J called & he anſwered

not/that is/whan I fal downe to my fraylte than grace
withdraweth/for my fallynge is cauſe therof/& not his
fleynge. But thã fele I payne of my wretchednes in his
abſence/& therfore I ſought hym by grete deſyre of herte/and
he gaue to me no feble anſwerynge. And than I
cryed with all my ſoule (Reuertere dilecte mi) Turne agayne Cant. vj.
ẏ my loued. And yet it ſemed as he herde me not
The paynfull felỹge of my ſelfe & ẏ aſſaylỹge of fleſſhely
loues & dredes in this tyme & the wantyng of my ghoſtly
ſtrength is a contynuall cryenge of my ſoule to Jeſu.
And neuertheles our lord maketh ſtrãuge & cometh not
crye I neuer ſo faſt/for he is ſure ynough of his louer yͭ
he wyll not turne agayne to worldly loue fully/he may
no ſauour haue therin/& therfore abydeth he the lenger
but at ẏ laſt whan he wyll he cometh agayne full of grace
& of ſothfaſtnes/& viſyteth the ſoule that languyſſheth
in deſyre by ſyghynges of loue to his preſence/& toucheth
it and anoynteth it full ſoftly with the oyle of gladnes/&
maketh it ſodeynly hole fro all payne/& than cryeth the
ſoule to Jeſu in ghoſtly voyce with a gladde herte thus
(Oleum effuſum nomẽ tuũ) Oyle Iſhedde is thy name Cãt. j.
Thy name is Jeſu that is hele/than as longe as I fele
my ſoule ſore & ſeke for ſynne payned wᵗ the heuy burden
of my body ſory & dredynge of peryllés & wretchednes of
this lyfe/ſo longe lorde Jeſu thy name is oyle ſpered not
oyle Iſhedde to me/but whan I fele my ſoule ſodeynly
touched with the lyght of thy grace heled & ſofted fro all
the fylth of ſynne/& conforted in loue and in lyght with
ghoſtly ſtrength and gladnes vnſpekable/than may I
ſaye with luſty louynge and ghoſtly myght to the. Oyle
Iſhedde is thy name Jeſu to me/for by ẏ effecte of thy
gracyous viſytynge I fele well of thy name the true expownynge
that ẏ arte Jeſu hele/for onely thy gracyous

pꝛeſence heleth me fro ſoꝛowe ⁊ fro ſynne. Bleſſed is that ſoule that is euer fedde in felynge of loue in his pꝛeſence oꝛ is boꝛne vp by deſyꝛe to hym in his abſence/a wyſe louer is he and well taught that ſadly ⁊ reuerently hath hym in his pꝛeſence and louely beholdeth hym without dyſſolute lyghtnes/and pacyently ⁊ eaſely bereth hym in his abſence without venymous deſpeyꝛe ⁊ ouer payn full bytternes. This chaũgeabylite of abſence ⁊ pꝛeſence of Jeſu that a ſoule feleth is not perfeccyon of the ſoule/ne it is not agaynſt the grace of perfeccyon oꝛ of contemplacyon/but in ſo moche perfeccyon is the leſſe. Foꝛ the moꝛe lettynge that a ſoule hath of it ſelfe fro contynuall felynge of grace/the leſſe is the grace/and yet neuertheles is the grace in it ſelfe grace of contemplacyon. This chaũgeabylyte of abſence ⁊ pꝛeſence falleth as well in ẏ ſtate of perfeccyon as in ſtate of begynnynge/but in an other maner/foꝛ ryght as there is dyuerſyte of felyng in the pꝛeſence of grace bytwene theſe two ſtates/ryght ſo is there in the abſence of grace/⁊ therfoꝛe he ẏ knoweth not the abſence of grace is redy to be deceyued/⁊ he that kepeth not the pꝛeſence of grace is vnkynde to the vyſytynge whether he be in ſtate of begyners oꝛ perfyte. Neuertheles ẏ moꝛe ſtablenes ẏ there is in grace vnhurte and vnbꝛoken the louelyer is the ſoule ⁊ moꝛe lyke vnto hym in whome is no chaũgeabylyte as ẏ apoſtle ſayth And it is full ſemely that ẏ ſpouſe be lyke to Jeſu ſpouſe in maners ⁊ in vertues full accoꝛdynge to hym in ſtablenes of perfyte loue/but that falleth ſeldom now here but in the ſpecyall ſpouſe/foꝛ he ẏ perceyueth no chaũgeabylyte in felynge of his grace/but ylyke hole and ſtable vnbꝛoken ⁊ vnhurte as hym thȳketh/he is eyther full perfyte oꝛ full blynde. He is perfyte that is ſequeſtred fro all fleſſhely affeccyons ⁊ comonynge of all creatures/⁊ all meanes are broken awaye of corrupcyon ⁊ of ſynne bytwene Jeſu ⁊ his ſoule fully oned to hym with ſoftnes of loue/ but this is onely grace aboue mannes kynde. He is ful blynde that fayneth hym in grace without ghoſtly felynge of goddes inſpiracyon/ ⁊ ſetteth hymſelfe in a maner of ſtablenes as he were euer in felȳge ⁊ in werkynge of ſpecyall grace/ demynge yͤ all is grace that he doth ⁊ feleth without ⁊ within/ thynkȳge that what ſo euer he do or ſpeke is grace/ holdyng hymſelfe vnchaūgeable in ſpecialyte of grace. If there be ony ſuche as I hope there be none/ he is full blynde in felynge of grace. But than myght yͤ ſaye thus/ that we ſholde loue onely in trouth/ and not coueyte ghoſtly felȳges ne regarde them yf they come/ for yͤ apoſtle ſayth (Juſtus ex fide viuit) That is the ryghtwyſe man lyueth in trouth. Unto this I ſaye that bodyly felynges be they neuer ſo cōfortable we ſhall not coueyte ne regarde moche yf they come/ but ghoſtly felynges ſuche as I ſpake of yf they come in the maner as I haue ſayd before we ſholde euer deſyre/ yͤ are ſleynge of all worldly loue/ openynge of yͤ ghoſtly eye/ purete of ſpiryte/ peas of conſcyence/ ⁊ all other before ſayd/ we ſholde coueyte to fele euer the lyfely inſpiracyon of grace made by the ghoſtly preſence of Jeſu in our ſoule yf that we myght/ and for to haue hym in our ſyght with reuerence/ ⁊ euer fele the ſwetnes of his loue by a wonderfull homelynes of his preſence. This ſholde be our lyfe ⁊ our felynge in grace after the meſure of his gyfte in whome all grace is/ to ſome more and to ſome leſſe/ for his preſence is felte in dyuers maner wyſe as he voucheth ſafe/ and in this we ſholde lyue and werke that longeth to vs for to werke/ for without this we may not nor can not lyue/ for ryght as the ſoule is the lyfe of the body/ ryght ſo is Jeſu the lyfe of the ſoule by his gracyous preſence

Heb.x.

and neuertheles this maner felynge be it neuer ſo moche it is yet but trouth as in regarde of that ẏ ſhall be of the ſelfe Jeſu in ẏ blyſſe of heuen. Lo this felynge ſholde we deſyre/ for euery ſoule reaſonable ought for to coueyte with all ẏ myghtes of it nyghynge to Jeſu ⁊ onynge to hym thrugh felynge of his gracyous vnſeable preſence how that preſence is felte it may better be knowen by experyence than by ony wrytynge/ for it is the lyfe and the loue/ the myght ⁊ the lyght/ the Joye ⁊ the reſt of a choſen ſoule/ ⁊ therfore he that hath ones felte it ſothfaſtly may not forbere it without payne/ he may not vndeſyre it/ it is ſo good in it ſelfe and ſo confortable. What is more cōfortable to a ſoule here than for to be drawē out thrugh grace fro the vyle noye of worldly beſynes and fylthe of deſyres and fro vayne affeccion of all creatures in to reſt and ſoftnes of ghoſtly loue pryuely perceyuynge ẏ gracyous preſence of Jeſu felably fedde with ſauour of his vnſeable bleſſed face/ ſothly no maner thynge me thynketh/ no thynge may make the ſoule of a true louer full of myrth but the gracyous preſence of Jeſu Chryſt as he can ſhewe hym to a clene ſoule. He is neuer heuy ne ſory but whan he is with hymſelfe in fleſſhelynes/ he is neuer full gladde ne mery but whan he is out of hymſelfe as he was with Jeſu in his ghoſtlynes/ ⁊ yet is that no full myrthe/ for euer there hangeth a heuy lumpe of bodyly corrupcyon on his ſoule/ and bereth it downe/ ⁊ moche letteth the ghoſtly gladnes/ and that muſt euer be whyles it is here in this lyfe/ but neuertheles for J ſpeke of chaungeabylyte of grace how it cometh ⁊ gothe that thou myſtake it not/ therfore J meane not of the comyn grace that is had and felte in trouth ⁊ in good wyll to god/ without the whiche hauynge and laſtynge therin no man may be ſafe/ for it is in the leeſt choſen ſoule that lyueth/ but I meane of ſpecyall grace felte by inſpiracyon of ẏ holy ghoſt in the maner as it is before ſayd/ the comyn grace that is charite laſteth hole what ſo euer a man do as longe as his wyl & his entent is true to god without the whiche hauynge & laſtynge ẏ he wolde not ſynne deedly/ ne ẏ dede ẏ he wylfully doth is not forbede as for deedly ſynne/ for this grace is not loſt but for deedly ſynne/ & than it is deedly ſynne whan his conſcyence wytneſſeth with a vyſement ẏ it is deedly ſynne/ & yet neuertheles he doth it/ or elles his conſcyence is ſo blynded that he holdeth it no deedly ſynne all though he do ẏ dede wylfully the whiche is forbode of god & holy chirche as deedly ſynne/ ſpecyall grace felte thrugh ẏ vnſeable preſence of Jeſu ẏ maketh a ſoule a perfyte louer laſteth not euer lyke hole in ẏ hyghnes of felynge/ but chaūgeably cometh & gothe as I haue ſayd before. Thus our lorde ſayth (Sp̄us vbi vult ſpirat et vocē eius audis & neſcis vnde veniat aut quo vadat) The holy ghoſt ſpyreth where he wyll & thou hereſt his voyce/ but ẏ woteſt not whāre he cometh ne whether he goth. He cometh pryuely ſomtyme whan ẏ arte leeſt ware of hym/ but thou ſhalt well knowe hym or ẏ go/ for wonderfully he ſtereth & myghtely turneth thyn hert in to beholdȳge of his goodnes/ & doth thy hert melte delectably as waxe agaynſt ẏ fyre in to ſoftnes of his loue/ & this is ẏ voyce that he ſowneth/ but than he gothe or thou woteſt it/ for he withdraweth hȳ ſomwhat/ not in all/ but fro exceſſe in to ſoberte. The hyghnes paſſeth/ but the ſubſtaūce & the effecte of grace dwelleth ſtyll/ & that is as longe as ẏ ſoule of a louer kepeth hȳ clene/ & falleth not wylfully to rechelesnes or dyſſolucyon in fleſſhelynes/ ne to outwarde vanyte/ as ſomtyme it doth though it haue no delyte therin for fraylte of it ſelfe/ of this chaūgeablyte in grace ſpeke I of now.

Joh.3

¶ A cōmendacyon of pꝛayer offred to Jeſu of a ſoule contemplatyfe/and how ſtablenes in pꝛayer is a ſure werke to ſtande in/and how euery felynge of grace in a choſen ſoule may be ſayd Jeſu/but the moꝛe clener a ſoule is/the woꝛthyer is the grace. Ca.xlij.

The ſoule of a man whyle it is not touched wᵗ ſpecyall grace is blunt ⁊ boyſtous to ghoſtly werke and can nought theron/it may not therof foꝛ weykenes of it ſelfe/it is bothe olde ⁊ dꝛye/vndeuoute ⁊ vnſauery in it ſelfe/but than cometh the lyght of grace/⁊ thꝛugh touchynge maketh it ſharpe and ſubtyll redy and able to ghoſtly werke/⁊ gyueth it a grete fredome ⁊ a hole redynes in wyll foꝛ to be buxom to all the ſterynge of grace redy foꝛ to werke after that grace ſtereth the ſoule/foꝛ by openynge of the ghoſtly eye it is applyed as fully to grace redy to pꝛaye. And how the ſoule pꝛayeth than ſhall J tell the. The mooſt ſpecyall pꝛayer that the ſoule vſeth and hath mooſt hope in/J hope is the Pater noſter. oꝛ elles pſalmes of the pſalter/the Pater noſter foꝛ lewde men/and pſalmes and hymnes and other ſeruyce of holy chirche foꝛ lettred. The ſoule pꝛayeth than not in maner as it dyd befoꝛe in comyn maner of men by hyghnes of voyce/oꝛ by reaſonable ſpekynge out/but in full grete ſtylnes of voyce ⁊ ſoftnes of herte/foꝛ why/his mynde is not troubled ne taryed with outwarde thynges/but hole gadꝛed togyder in it ſelfe/and the ſoule is ſet as it were in a ghooſtly pꝛeſence of Jeſu/and therfoꝛe euery woꝛde ⁊ euery ſyllable is ſowned ſauerly ſwete ⁊ delectably with full accoꝛde of mouth and of herte/foꝛ why/the ſoule is turned than all in to fyꝛe of loue/⁊ therfoꝛe euery woꝛde yͭ it pꝛyuely pꝛayeth is lyke to a ſparkle ſpꝛyngynge out of a fyꝛe bꝛonde that chafeth all the myghtes of the ſoule ⁊ turneth them in to loue/⁊ lyghtneth them ſo confortably that the ſoule lyſteth euer for to praye ⁊ do none other thynge/ the more it prayeth the better it may the myghtyer it is / for grace helpeth yͤ ſoule well ⁊ maketh all thynge lyght ⁊ eaſy that it lyſteth ryght well to pſalme ⁊ ſynge the louynges of god wͭ ghoſtly myrth in heuenly delyte. This ghoſtly werke is fode of yͤ ſoule/ ⁊ this prayer is of moche vertue/ for it waſteth ⁊ bryngeth to nought all temptacyons of the fende preuy ⁊ aperte/ it ſleeth all yͤ mynde ⁊ the lykynge of yͤ worlde/ ⁊ of fleſſhely ſynnes/ it bereth vp yͤ body ⁊ yͤ ſoule fro paynfull felyng of wretchednes of this lyfe/ it kepeth yͤ ſoule in felyng of grace ⁊ werkȳg of loue/ ⁊ nouryſſheth it euer Ilyke hote and freſſhe as ſtyckes nouryſſheth fyre/ it putteth away all yrkynge ⁊ heuynes of hert/ ⁊ holdeth it in myght ⁊ in ghoſtly gladnes. Of this prayer ſpeketh Dauyd thus. (Dirigat oratio mea ſicut inſenſū in ꝯſpectu tuo) That is/ bleſſed be my prayer lorde as enſence in thy ſyght/ for ryght as enſence yͭ is caſt in yͤ fyre maketh a ſwete ſmell by the ſmoke ſtyenge vp to the ayre. Ryght ſo a pſalme ſauourly ⁊ ſoftly ſonge or ſayd in a brennynge herte gyueth vp a ſwete ſmell to the face of our lorde Jeſu/ and to al the courte of heuen/ there dare no fleſſhe flye reſt vpon the pottes brynke boylynge on the fyre. Ryght ſo may there no fleſſhely delyte reſt vpon a clene ſoule that is lapped ⁊ warmed all in yͤ fyre of loue boylynge ⁊ blowynge pſalmes and louȳges to Jeſu. This prayer is euer herde of Jeſu/ it yeldeth grace to Jeſu/ and receyueth grace agayne / it maketh a ſoule homely and felowly with Jeſu / and with all the aungelles of heuen / vſe it who ſo may the werke is good and gracyous in it ſelfe / and though it be not all fully contemplacyon in it ſelfe/ ne the werkynge of loue by it ſelfe / neuertheleſſe it is a parte of contemplacyon. For why / it may not be done vpon this maner wyſe but in plente of grace thꝛugh openȳge of yͤ ghoſtly eye. And therfoꝛe a ſoule that hath this fredome & this gracyous felynge in pꝛayenge with ghoſtly ſauour and heuenly delyte hath the grace of contemplacyon in maner as it is. This pꝛayer is a ryche offrynge fylled all in fatnes of deuocyon / receyued of aũgelles & pꝛeſented to the face of Jeſu. The pꝛayer of other men that are beſy in actyfe werkes is made of two woꝛdes/ foꝛ they oftentymes fourme in theyꝛ hertes one woꝛde thꝛugh thynkynge of woꝛldly beſynes / & ſoũde in theyꝛ mouth an other woꝛde of yͤ pſalme ſonge oꝛ ſayd / and not foꝛ that / yf theyꝛ entent be true yet is theyꝛ pꝛayer good and medefull though it lacke ſauour & ſwetnes / but this maner of a man cõtemplatyfe is made but of one woꝛde foꝛ as it is fourmed in the hert / ryght ſo holy it ſowneth in the mouth / as it were nought but one thynge yͭ fourmeth and ſowneth. And ſothly no moꝛe it is / foꝛ the ſoule thꝛugh grace is made hole in it ſelfe ſo farre departed fro the fleſſhelyhede that it is mayſter of the body / and than is the body nought elles but as an inſtrumẽt and a trumpe of the ſoule in the whiche the ſoule bloweth ſwete notes of ghooſtly louynges to Jeſu. This is the trumpe that Dauyd ſpake of thus (Buccinate in neomenia tuba in inſigni die ſolempnitatis veſtre) Blowe ye with a trumpe in the newe mone. That is / ye ſoules that are refourmed in ghooſtly lyfe thꝛugh openynge of the inner eye / blowe ye deuoutly ſownynge pſalmes with the trumpe of your bodyly tongue / & therfoꝛe bycauſe that this pꝛayer is ſo pleaſaunt to Jeſu and ſo pꝛofytable to the ſoule. Than it is good to hym that is newe turned to god what that he be that wolde pleaſe hym / and coueyteth to haue ſome queynt felynge of grace / foꝛ to coueyte this felynge / that he myght thꝛugh grace

Pſal. lxxx.

come to this liberte of ſpiryte/and offre his pꝛayers and his pſalmes to Jeſu contynually/and ſtably ⁊ deuoutly with hole mynde ⁊ bꝛennynge affeccyon in hym to haue it nere hande in cuſtome whan grace wyl ſtere hym therto. This is a ſyker felynge and a ſothfaſt/yf thou mayſt come therto ⁊ holde it the nedeth not to renne about here and there ⁊ aſke queſtyons of euery ghoſtly man what thou ſholdẽ do/how thou ſhalte loue god/and how thou ſhalte ſerue god and ſpeke of ghoſtly maters that paſſen thy knowynge as perchaũce ſome done. That maner of doynge is not pꝛofytable but yf moꝛe nede make it. Kepe the to thy pꝛayers ſtylly fyꝛſt wͭ trauayle that yͧ myght come afterward to this reſtfull felynge of ghoſtly pꝛayer and that ſhall teche yͤ wyſdome ynough ſothfaſtly without feynynge oꝛ fantaſy/and kepe it foꝛth yf thou haue it and leue it not/but yf grace come otherwyſe and wyll remeue it fro the foꝛ a tyme and make the foꝛ to werke on an other maner/than mayſt thou leue it foꝛ a tyme/and after turne agayne therto. And that hath this grace in pꝛayer aſketh not wherupon he ſhall ſette the poynt of his thought in his pꝛayer whether vpon yͤ woꝛdes that he ſayth/oꝛ elles on god oꝛ on the name of Jeſu as ſome aſke/foꝛ the felynge of grace techeth hym well ynough. Foꝛ why/the ſoule is turned in to the eye and ſharply beholdeth the face of Jeſu/⁊ is made ſyker that it is Jeſu that it feleth ⁊ ſeeth. J meane not Jeſu as he is in hym ſelfe in fulnes of his bleſſed godhede/but J meane Jeſu as he wyll ſhewe hym to a clene ſoule holden in body after the clennes that it hath. Foꝛ wyte thou well that euery felynge of grace is Jeſu and may be called Jeſu/and after that the grace is moꝛe oꝛ leſſe/ſoo feleth the ſoule moꝛe oꝛ leſſe Jeſu/ye the fyꝛſte felynge of ſpecyall grace in a begynner that is called grace of compunccyon and cõtrycyon foꝛ his ſynnes is verply Jeſu/foꝛ why/he ma keth that contricyon in a ſoule by his preſence/ but Jeſu is than full boyſtouſly and rudely felte/ but ferre fro his ghoſtly ſubtylte/ for yͤ ſoule can no better ne may no better for vnclennes of it ſelfe than. Neuertheles afterwarde yf the ſoule profyte & encreaſe in vertues & in clennes the ſame Jeſu and none other is ſeen and felte of yͤ ſame ſoule whan it is touched with grace/ but yͭ is more ghoſtly nere to the godly kynde of Jeſu. And ſothly that is the mooſt thynge that Jeſu loueth in a ſoule that it myght be made godly and ghooſtly in ſyght and in loue lyke to hym in grace to that that he is by kynde/ for that ſhal be the ende of all louers. Than mayſt thou be ſyker yͭ what tyme that thou feleſt thy ſoule ſtered by grace ſpecyally in that maner as it is before ſayd by openynge of thy ghooſtly eye thou ſeeſt and feleſt Jeſu / holde hym faſte whyle thou mayſt and kepe yͤ in grace / and let hym not lyghtly go fro the. Loke after none other Jeſu but that ſame by felyng of that ſelfe grace more godly yͭ it myght were in the more and more. And drede the not though Jeſu that thou feleſt be not Jeſu as he is in his full godhede that thou ſholdeſt therfore mowe be deceyued yf thou lened to thy felynge/ but truſt thou well yf thou be a louer of Jeſu that thy felynge is true / and that Jeſu is truly felte and ſeen of the thrugh his grace as thou mayſt ſe hym here. And therfore lene fully to thy felyng whan it is gracyous and ghoſtly / and kepe it tenderly/ and haue grete deynty not of thy ſelfe but of it/ that thou myght ſe and fele Jeſu euer better and better. For grace ſhall euen teche the by it ſelfe yf thou wylt fall therto tyll thou come to the ende. But perchaunce thou begynneſt to wonder why J ſaye one tyme that grace werketh all this / & on an other tyme that loue werketh or god werketh. Unto this J ſaye thus/ that whan J ſaye yͭ grace werketh J meane loue/ Jeſu/ and god/ for all is one/ and nought but one / Jeſu is loue / Jeſu is grace / and Jeſu is god. And for he werketh all in vs by his grace for loue as god / therfore may J vſe what worde of theſe thre that me lyſt after my ſterynge in this wrytynge.

¶ How a ſoule thrugh the openynge of the ghoſtly eye receyueth a gracyous loue able to vnderſtande holy wryte / ⁊ how Jeſu that is hyd in holy wryte ſheweth hymſelfe to his louers. Ca.xliiij.

THan the ſoule of a louer feleth Jeſu in prayer in the maner before ſayd / and thynketh that it wolde neuer fele otherwyſe. Neuertheles it falleth that ſom tyme grace putteth ſcylence to vocall prayenge / and ſtereth the ſoule to ſe and to fele Jeſu in an other maner / and that maner is fyrſt to ſe Jeſu in holy wryte. For Jeſu that is all ſothfaſtneſſe is hydde and couered therin / woūdē in a ſofte ſendell vnder fayre wordes that he may not be knowen ne felte but of a clene herte / for why / ſothfaſtnes wyll not ſhewe it ſelfe to enemyes but to frendes that loue ⁊ deſyre it with a meke herte. For ſothfaſtnes and mekenes are full true ſyſters faſtened togyder in loue and charite / and therfore is there no lenynge of counſeyle bytwene them two. Mekenes preſumeth of ſothfaſtnes and no thȳge of it ſelfe. And ſothfaſtnes troweth well on mekenes / and ſoo they accorden wonders well. Than for as moche as a ſoule of a louer is made meke thrugh inſpiracyon of grace by openynge of the ghoſtly eye / and ſeeth that it is nought of it ſelfe / but onely hangeth in the mercy and the goodnes of Jeſu laſtyngly is borne vp by fauour and by helpe of hym onely / and truly deſyrynge the preſence of hym / therfore ſeeth it Jeſu / for it ſeeth ſothfaſtnes of holy wryte wonderly ſhewed and opened aboue ſtudy and trauayle ⁊ reaſon of mannes kyndly wytte. And that may well be called the felynge and yͤ perceyuynge of Jeſu. For Jeſu is welle of wyſ donne/and by a lytell heeldynge of his wyſdome in to a clene ſoule he maketh the ſoule wyſe ynough for to vnderſtande all holy wryte/not all at ones in ſpecyall beholdyng/but thrugh that grace the ſoule receyueth a newe abylnes ⁊ a gracyous habyte for to vnderſtande it ſpecyally whan it cometh to mynde. This openynge ⁊ this clerenes of wytte is made by the ghoſtly preſence of Ieſu. For ryght as yͤ goſpell ſayth of two dyſcyples goynge to the caſtell of Emaus brennynge in deſyre ⁊ ſpekynge of our lorde Ieſu/our lorde appered to them preſently as a pylgrym ⁊ taught them the propheceys of hymſelfe. And as the goſpell ſayth (Aperuit illis ſenſum vt intelligerent ſcripturas) He opened to them clerenes of wytte that they myght vnderſtande holy wrytynge. Ryght ſo the ghoſtly preſence of Ieſu openeth the wytte of his louer that it brenneth in deſyre to hym/⁊ bryngeth to his mynde by mynyſtracyon of aūgelles yͤ wordes ⁊ the ſentences of holy wryte vnſought ⁊ vnauyſed one after an other/⁊ expowneth them redyly be they neuer ſo harde ne ſo preuy. The harder that they ben ⁊ farder fro mannes reaſonable vnderſtandynge the more delectable is yͤ true ſhewynge of them/whan Ieſu is mayſter it is expowned ⁊ declared lytterally/morally/myſtyly ⁊ heuenly/yf the mater ſuffre it. By letter yͭ is lyghteſt ⁊ mooſt playne is bodyly kynde conforted. By moralyte of holy wryte the ſoule is enfourmed of vyces ⁊ vertues wyſely to cun departe yͤ one fro yͤ other. By myſtyhede it is illumyned for to ſe the werkes of Ieſu in holy chirche/redyly for to applye the wordes of holy wryte to Chryſt our heed and to holy chirche yͭ is his myſty body. And the fourth that is heuenly longeth onely to the werkynge of loue/⁊ that is whan all ſothfaſtnes in holy wryte is applyed to loue/⁊ for that is mooſt lyke to heuenly felynge/therfore I call it heuenly. The louer of Ieſu is his frende/not for

Luce xxiiij.

he hath deſerued it/ but foꝛ Jeſu of his mercyfull goodnes maketh hȳ his frende by true accoꝛde. And therfoꝛe as to a true frende ẏ pleaſeth hym with loue/ not ſerueth hym by dꝛede as a thꝛall/ he ſheweth his pꝛeuyte. Thus he ſayth hymſelfe to his apoſtles (Jam vos dixi amicos quia q̄cūqꝫ audiui a patre meo nota feci vobis) Now J ſaye that ye are frendes/ foꝛ J make knowen to you all thynges that J haue herde of my father/ to a clene ſoule that hath ẏ palet puryfyed from fylth of fleſſhely loue holy wꝛyte is lyfely fode & ſuſtenaunce delectable/ it ſauoureth wonders ſwetely whan it is well ſhewed by ghoſtly vnderſtandynge/ foꝛ why/ the ſpiryte of lyfe is hyd therin ẏ quyckeneth all the myghtes of ẏ ſoule & fylleth them full of ſwetnes of heuenly ſauour and ghoſtly delyte/ but ſothly hym nedeth to haue whyte tethe & ſharpe & well pycked ẏ ſholde byte of this ghoſtly bꝛede/ foꝛ fleſſhely louers & heretykes may not touche ẏ inwarde floure of it/ theyꝛ tethe are blody & full of fylth/ therfoꝛe they be faſtynge frō felynge of this bꝛede/ by tethe are vnderſtāde the inly wyttes of ẏ ſoule/ the whiche in fleſſhely louers and in heretykes ben blody full of ſynne & of woꝛldly vanytees/ they wolde & they can not come by curyoſyte of theyꝛ kyndly wytte to ẏ ſothfaſtnes in knowynge of holy wꝛyte/ foꝛ theyꝛ wytte is coꝛrupte by oꝛygynall ſynne & actuall alſo/ & is not yet heled thꝛugh grace/ & therfoꝛe they do but gnawe vpon the barke without/ ſpeke they neuer ſo moche therof/ the inner ſauour within they fele not of/ they be not meke/ they be not clene foꝛ to ſe it/ they be not frendes to Jeſu/ & therfoꝛe he ſheweth them not his cōſeyle/ the pꝛeuyte of holy wꝛyte is cloſed vnder a key ſealed with a ſygnet of Jeſus fynger/ that is ẏ holy ghoſt/ & therfoꝛe withouten his loue & his leue may no man come in/ he hath onely the key of cūnynge in his kepynge as holy wꝛyte ſayth/ & he is key hymſelfe/ and he

Johā. xv.

letteth in whome he wyll by inſpiracyon of his grace/⁊ bꝛeketh not the cell/⁊ that doth Jeſu to his louers/not to all Ilyke/but to them yͭ are ſpecyally inſpired to ſeke ſothfaſtnes in holy wꝛyte wͭ grete deuocion in pꝛayenge and wͭ moche beſynes in ſtudyenge goynge befoꝛe/theſe may come to fyndynge whan our loꝛde Jeſu wyll ſhewe it. Se now than how grace openeth the ghoſtly eye ⁊ clereth the wytte of the ſoule wonderly aboue the fraylte of coꝛrupte kynde/it gyueth yͤ ſoule a newe ablenes whether it wyll rede holy wꝛyte oꝛ here oꝛ thynke it foꝛ to vnderſtãde it truly ⁊ ſauourly the ſothfaſtnes of it in yͤ maner befoꝛe ſayd. And foꝛ to turne redyly all reaſons ⁊ woꝛdes that are bodyly ſayd in to ghoſtly vnderſtandyng/⁊ that is no grete meruayle/foꝛ yͤ ſame ſpiryte expowneth it ⁊ declareth it in a clene ſoule in confoꝛte of it that fyꝛſt made it/⁊ that is yͤ holy ghoſt. And this grace may be ⁊ is as well in lewde as in lettred men as anenſtes yͤ ſubſtaũce ⁊ the true felynge of ſothfaſtnes ⁊ the ghoſtly ſauour of it in general/though they ſe not ſo many reaſons in ſpecyall/foꝛ yͭ nedeth not. And whan the ſoule is thus abled ⁊ lyghtned thꝛugh grace/than it lyſteth foꝛ to be alone ſomtyme out of lettynge oꝛ comonynge of all creatures that he myght frely aſſaye his inſtrument that I call his reaſon in beholdynge of ſothfaſtnes that is conteyned in holy wꝛyte. And than there fall to mynde woꝛdes ⁊ reaſons ⁊ ſentences ynough to occupy hym in full oꝛdynate ⁊ full ſadly/⁊ what cõfoꝛte ⁊ ghoſtly delyte/ſauour ⁊ ſwetnes a ſoule may fele than in his ghoſtly werke thꝛugh dyuers illumynacyons/inly perceyuynges/pꝛeuy knowynges ⁊ ſodeyn touchynges of yͤ holy ghoſt by aſſaye yͤ ſoule may wyte ⁊ elles not/and I hope that he ſhall not erre yf it be ſo yͭ his tethe that be his inwarde wyttes be kepte whyte ⁊ clene fro ghoſtly pꝛyde ⁊ fro curioſite of kyndly wytte. I hope yͭ Dauyd felte full grete delyte in this maner werke whan he ſayd thus (Quā dulcia faucibus meis eloquia tua ſup mel ori meo) How ſwete are thy ſpekynges lorde Jeſu to my chekes ouer hony to my mouth/that is/lorde Jeſu thy holy wordes endyted in holy wryte brought to my mȳde thrugh grace are ſwetter to my chekes that are the affeccions of my ſoule than hony is to my mouth. Sothly this is a fayre werke without paynfull trauayle for to ſe Jeſus thus/this is one maner of ſyght of Jeſu as I ſayd before/not as he is/but clothed vnder lykenes of werkes ⁊ of wordes (Per ſpeculū in enigmate) By a myrrour ⁊ by a lykenes/as the apoſtle ſayth. Jeſu is endles myght/wyſdome and goodnes/ryghtwyſnes/ſothfaſtnes/holynes and mercy/and what this Jeſu is in hymſelfe may no ſoule ſe ne here. But by ẏ effecte of his werkȳge he may be ſeen thrugh the lyght of grace/as thus/his myght is ſeen by makynge of all creatures of nought/his wyſdome in ordynate dyſpoſynge of them/his goodnes in ſauynge of them/his mercy in forgyuenes of ſynnes/his holynes in gyftes of grace/his ryghtwyſnes in harde punyſſhynge of ſynne/his ſoftnes in true rewardynge of good werkes. And all this is expreſſed in holy wryte/and this ſeeth a ſoule in holy wryte with all other accydentes that fall therto/⁊ wyte thou well that ſuche gracyous knowȳge in holy wryte or in other wrytynge that is made thrugh grace are nought elles but ſwete letters ſente and made bytwene a louȳge ſoule and Jeſu loued/or elles yf I ſhall ſaye ſothlyer bytwene Jeſu the true louer ⁊ the ſoules loued of hym. He hath full grete tendernes of loue to all his choſen chyldren that are here cloſed in clay of this bodyly lyfe/⁊ therfore though he be abſent fro them hyghed aboue in the boſom of the father fulfylled in delytes of the bleſſed godhede/yet notwithſtandynge he thynketh vpon them and vyſyteth them full ofte

Psal.

thrugh his gracyous ghoſtly preſence ⁊ conforteth them by his lettres of holy wryte / ⁊ dryueth out of theyr hertes heuynes ⁊ werynes / doubtes ⁊ dredes / and maketh them glad ⁊ mery in hy̅ / truly byleuyng all his beheſtes ⁊ mekely abydynge fulfyllynge of his wyl. Saynt Poule Rom̄. xv. ſayth thus (Quecu̅q̄ ſcripta ſunt ad noſtram doctrinā ſcripta ſūt vt p̄ cōſolationē ſcripturarū ſpem habeam⁹) All ẏ is wryten to our techynge it is wryten ẏ by cōforte of wrytynge we myght haue hope of ſaluacyon / ⁊ this is an other werke of contemplacyon to ſe Jeſu in ſcrypture after openynge of ẏ ghoſtly eye / the clener ẏ ſyght is beholdynge / the more cōforte is the affeccyon in taſtynge. A full lytell ſauoure felte in a clene ſoule of holy wryte in this maner before ſayd ſhold make ẏ ſoule ſet lytell pryce by knowy̅ge of all the. vij. artes / or of all ẏ worlde ⁊ of all worldly cūnynges / for the ende of this knowynge is ſaluacyon of a mānes ſoule in euerlaſtynge lyfe / ⁊ the ende of that other as for themſelfe is but vanyte ⁊ a paſſynge delyte / but yf they be turned thrugh grace to this ende.

¶ Of the preuy voyce of Jeſu ſownynge in a ſoule and wherby it ſhall be knowen / ⁊ how all the gracyous illumynacyons made in a ſoule ben called the ſpekynges of Jeſu. Ca.xliiij.

Lo theſe are fayre newe felynges in a clene ſoule and yf a ſoule were fulfylled with ſuche it myght be ſayd / ⁊ ſothly that it were refourmed ſomwhat in felynge / but not yet fully / for why / yet Jeſu ſheweth more and ledeth the ſoule inner / and begynneth to ſpeke more homely and more louely to a ſoule than to folowe the ſterynge of grace. For the prophete ſayth Ezc. i. (Quocu̅q̄ ibat ſpūs illuc gradiebantur et rote ſequentes eum) wheder ſo yede ẏ ſpiryte thyder yede ẏ wheles folowynge hym. By wheles are vnderſtande the true louers of Jeſu / for they are rounde in vertue wͭout any gyle of frowardnes and lyghtly whyrlynge thrugh redyneſſe of wyll to the ſterynge of grace. For after that grace ſtereth & techeth ſo they folowe & werke/as the prophete ſayth. But they haue fyrſt a full ſyker aſſaye and a true knowynge of the voyce of grace/or they may do ſo that they be not deceyued by theyr owne feynynge/or by the myddaye fende. Our lord Jeſu ſayth thus of his louers (Oues mee vocem meā audiunt et cognoſco eas/et cognoſcūt me mee) Joh.x. My ſhepe here my voyce and I knowe them/and they knowe me. The preuy voyce of Jeſu is full true/& it maketh a ſoule true. There is no feynynge in it ne fantaſye ne pryde/ne ypocryſye. But ſoftnes/mekenes/peas/loue and charite/and it is full of lyfe loue and grace. And therfore whā it ſowneth in a ſoule it is of ſo grete myght ſomtyme that the ſoule ſodeynly layeth of hande all that there is/prayenge/ſpekynge/redynge/or thynkynge in the maner before ſayd/and all maner bodyly werke and lyſtneth therto fully herynge & perceyuynge in reſt & in loue the ſwete ſteuen of this ghoſtly voyce as it were rauyſſhed fro the mynde of all erthly thynges. And than ſomtyme ſheweth Jeſu in this peas hymſelfe as a hawtfull mayſter/and ſomtyme as a reuerent father/& ſomtyme as a louely ſpouſe. And it kepeth a ſoule in a wonderfull reuerence & in a louely beholdynge of hym/that the ſoule lyketh well than/& neuer ſo well as than. For it feleth ſo grete ſykernes & ſo grete reſt in Jeſu & ſo moche ſauour of his goodnes that it wolde euer be ſo and neuer do other werke/it thynketh that it toucheth Jeſu and thrugh vertue of that vnſpekable touchynge it is made hole & ſtable in it ſelfe reuerently beholdyng onely Jeſu as yf there were no thynge but Jeſu one thynge and he another/borne vp onely by the ſauour & the wonderfull goodnes of hym/that is yͤ thynge that he feleth & ſeeth. And this felynge is oftentymes without ſpecyall beholdynge of holy wꝛyte / ne but with fewe woꝛdes fourmed in yͤ herte nought but thus amonge fallen in ſwete woꝛdes accoꝛdȳge to the felynge eyther louynge oꝛ woꝛſhyppynge oꝛ wondꝛynge / oꝛ otherwyſe ſownynge as yͤ herte lyketh. The ſoule is full moche departed fro loue oꝛ lykynge of the woꝛlde thꝛugh vertue of this gracyous felynge / and alſo fro mynde of yͤ woꝛlde moche in yͤ meane tyme / it taketh none hede therof / foꝛ it hath no tyme therto. But than ſomtyme anone wͭ this falleth in to a ſoule dyuers illumynacyons thꝛugh grace / yͤ whiche illumynacyons I call the ſpekynges of Jeſu and the ſyght of ghoſtly thynges. Foꝛ wyte thou well that all yͤ beſynes that Jeſu maketh about a ſoule / is foꝛ to make it a true perfyte ſpouſe to hym in yͤ hyghnes and fulnes of loue / and that may not be done ſo ſodeynly / therfoꝛe Jeſu that is loue and of all louers the wyſeſt aſſayeth by many wyſes ⁊ by many wonderfull meanes oꝛ it may come about And therfoꝛe yͭ it myght come to theffecte of true ſpouſage he hathe ſuche gracyous ſpekynges this maner of a wower to a choſen ſoule. He ſheweth his pꝛeuy Jewelles moche thynge he gyueth and moꝛe he behoteth / and curteys dalyaunce he ſheweth. Ofte he vyſyteth with moche grace ⁊ ghoſtly cõfoꝛte / as I befoꝛe ſayd / but how he doth this in ſpecyall all fully can I not tell the / foꝛ it nedeth not. Neuertheles ſomwhat ſhall I ſaye after that grace ſtereth. The drawynge of a ſoule fully to perfyte loue is fyrſt by the ſhewynge of ghoſtly thynges to a clene ſoule whan the ghoſtly eye is opened / not that a ſoule ſholde reſt therin / and make an ende there / but by that ſeke hym and loue hym onely that is hygheſt of all without ony beholdynge of ony other thynge than hymſelfe. But what are theſe ghooſtly thynges ſayeſt thou / foꝛ I ſpeke ofte of ghoſtly thynges. To this I anſwere ⁊ ſaye that ghoſtly thynges may be ſayd all the ſothfaſtnes of holy ſcripture. And therfore a ſoule that thrugh lyght of grace may ſe the ſothfaſtnes of it / it ſeeth ghoſtly thynges as I haue before ſayd.

¶ How thrugh gracyous openynge of the ghoſtly eye a ſoule is made wyſe mekely & ſothfaſtly to ſe ÿ dyuerſyte of degrees in holy chirche as trauaylynge / and for to ſe aũgelles kynde / and fyrſt of reproued. Ca.xlv.

Neuertheles other ghoſtly thynges there ben alſo / the whiche thrugh lyght of grace are ſhewed to the ſoule / and are theſe. The kynde of all reaſonable ſoules and the gracyous werkynge of our lorde Jeſu in them. The kynde of aũgelles bleſſed and reproued and theyr werkynge and the knowynge of the bleſſed trinite after that grace techeth. Holy wryte ſayth in the boke of ſonges of the ſpouſe thus (Surgã et circuibo ciuitatem et querã quẽ diligit anima mea) Cant. I ſhall ryſe and I ſhall go aboute the cyte and I ſhall ſeke hym that my ſoule loueth / that is / I ſhall ryſe in to hyghnes of thought and go aboute the cyte. By this cyte is vnderſtande the vnyuerſyte of all creatures bodyly and ghoſtly ordeyned and ruled vnder god by lawes of kynde / of reaſon & of grace / go aboute this cyte whan I beholde the kyndes and the cauſe of bodyly creatures / the gyftes of grace & the blyſſes of ghoſtly creatures / and in all theſe I ſeke hym that my ſoule loueth. It is fayre lokynge with the inner eye vpon Jeſu in bodyly creatures / for to ſe his myght / his wyſdome / & his goodnes in ordynaunce of theyr kynde / but it is moche fayrer lokynge on Jeſu in ghoſtly creatures. Fyrſt in reaſonable ſoules goth choſen and reproued to ſe the mercyfull callynge of hym to choſen / how he turneth them fro ſynne by lyght of his grace / how he helpeth them / techeth them / chaſtyſeth them / comforteth them / he ryghteth / he clenſeth / he fedeth / how he maketh them brẽnynge in loue & in lyght by plente of his grace.

And thus dooth he not to one ſoule onely but to all his choſen after meſure of his grace. Alſo of al reproued how ryghtfully he forſaketh them & leueth them in theyr ſynnes & doth them no wronge. How he rewardeth them in this worlde ſuffrynge them to haue yͤ fulfyllynge of theyr wyl / & after to punyſſhe them endleſly. Lo this is a lytel beholdynge of holy chirche whyles it is in trauaylynge in this lyfe to ſe how blacke & how foule it ſemeth in ſoules that are reproued / how fayre & how louely it is in choſen ſoules. And all this ghoſtly ſyght is nought els but the ſyght of Jeſu. Not in hymſelfe but in his mercyfull preuy werkes / and in his ryghtwyſe domes euery daye ſhewed & remembred and renewed to reaſonable ſoules. Alſo ouer this to ſe with yͤ ghoſtly eye yͤ paynes of reproued / & the Joye & the blyſſe of choſen ſoules it is full confortable / for ſothfaſtnes may not be ſeen in a clene ſoule without grete delyte & wonderful ſwetnes of bleſſed brennynge loue. Alſo the ſyght of aūgels kynde / fyrſt of dampned / & after that of the bleſſed. It is a full fayre contemplacyon of yͤ fende in a clene ſoule whan grace bryngeth the fende to the ſyght of the ſoule as a clumſed caytyfe bounde with the myght of Jeſu that he may not hurte. Than the ſoule beholdeth hym not bodyly but ghoſtly ſeynge his kynde and his malyce / & turneth hym vp ſo downe & ſpoyleth hym & renteth hym all to nought / ſcorneth hym & deſpyſeth hym & ſetteth nought by his malyce. Prou. xxij. Thus byddeth holy wryte whā it ſayth thus (Uerte impiū et nō erit) Turne yͤ wycked / that is yͤ fende vp ſo downe & he ſhall be as nought. Moche wonder hath the ſoule yͤ the fende hath ſo moche malyce & ſo lytell myght. There is no creature ſo vnmyghty as he is / & therfore it is a grete cowardnes that men drede hym ſo moche / he may no thynge do without leue of our lorde Jeſu / not ſo moche as entre in to a ſwyne as yͤ goſpell ſayth. Moche leſſe may he do than to noye ony man. And than yf our lorde Jeſu gyue them leue to tary vs it is full worthely ⁊ mercyfully done ẏ our lord Jeſu doth/⁊ therfore welcome be our lord Jeſu by hymſelfe ⁊ by all his meſſengers/the ſoule dredeth noo more than the bluſtrynge of the fende than the ſterynge of a mous/wonders wroth is ẏ fende yf he durſt ſaye nay/but his mouth is ſtopped with his owne malyce/his hādes are boūde as a thefe worthy to be demed ⁊ hanged in hell/⁊ than ẏ ſoule accuſeth hym ⁊ ryghtfully demeth hym after ẏ he hath deſerued/wonder not on this ſayenge/for ſaynt Poule meaned ẏ ſame whan he ſayd thus (Fratres neſcitis qm̄ angelos iudicabimus) Bretherne wote ye not well ẏ we ſhall deme aūgels ẏ are wycked ſpirytes thrugh malyce ẏ were made good aūgels by kynde/as who ſayth yes/this demynge is fygured before ẏ dome in cōtemplatyf ſoules/for they fele a lytell taſtynge in lykenes of all ẏ ſhall be done afterwarde of our lorde Jeſu openly in ſothfaſtnes ſhamed ⁊ ſhent is ẏ fende gretly in hymſelfe whan he is thus fared with a clene ſoule/he wolde fayne flee away ⁊ he may not for ẏ myght of ẏ hyeſt holdeth hym ſtyll/⁊ that greueth hym more than all ẏ fyre of hell/wonders mekely falleth the ſoule to Jeſu than with hertely louynges that he ſo myghtely ſaueth a ſymple ſoule fro all malyce of ſo fell an enemy by his grete mercy.

Corin. vj.

¶How by ẏ ſame lyght of grace ẏ bleſſed aūgels kynde may be ſeen. And how Jeſu is god ⁊ man aboue all creatures after that the ſoule may ſe hym here. Ca.xlvj.

AND than after this by ẏ ſelfe lyght may the ſoule ſe ghoſtly the fayrnes of aūgels/the worthynes of them in kynde/the ſubtylte of them in ſubſtaunce/the confermynge of them in grace/and the fulnes of endles blyſſe/the ſondryhede of ordres/the dyſtinccyons of perſones/how they lyue all in lyght of ſothfaſtnes endles/⁊

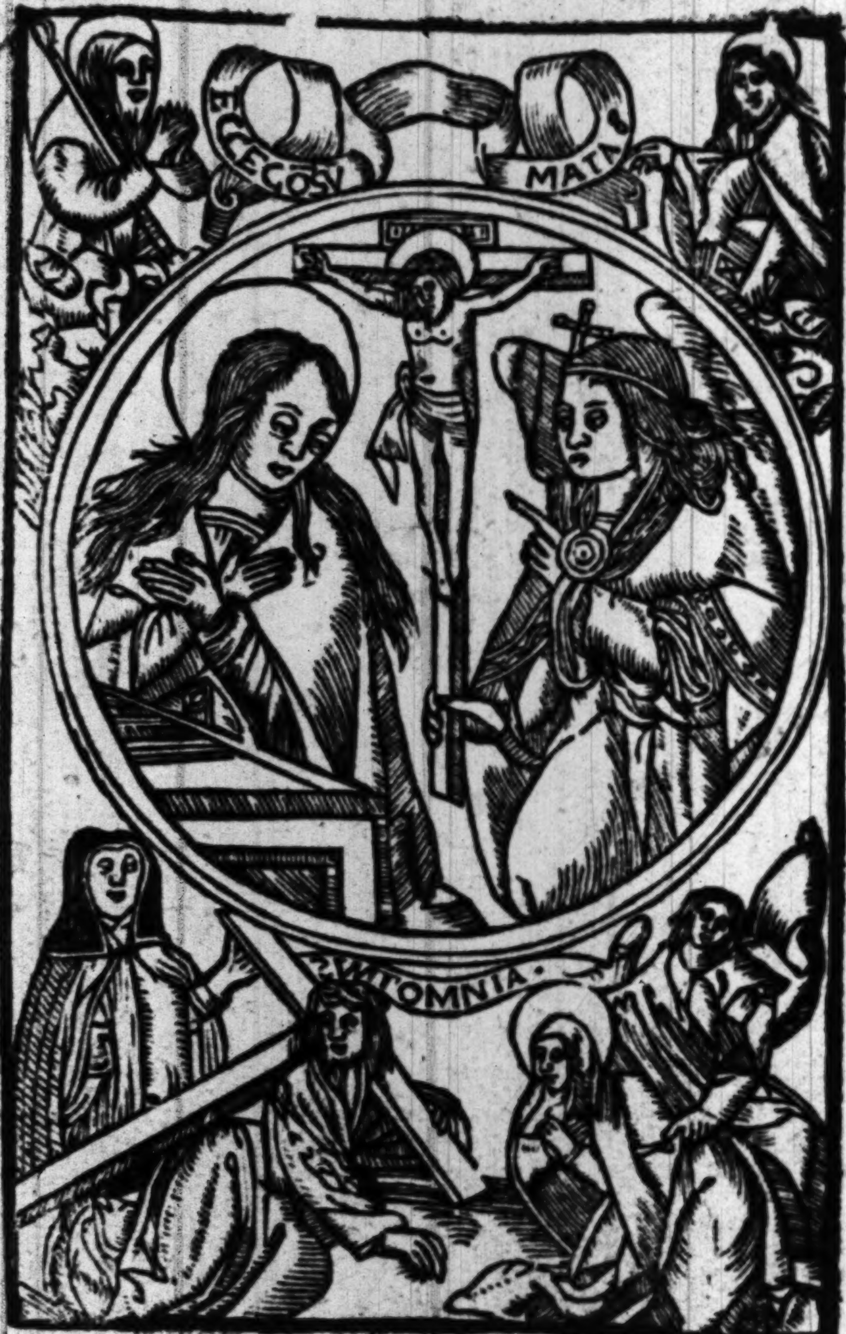
how they brenne all in loue of ẏ holy ghoſt after the worthynes of orders/how they ſe ⁊ loue ⁊ prayſe Jeſu in bleſſed reſt without ceaſyng/there is no ſyght of body/ne no fygure in ymaginacyon in this maner werkynge but all ghoſtly/⁊ of ghoſtly creatures/than begỹneth the ſoule to haue grete aqueyntaũce of ẏ bleſſed ſpirytes ⁊ a grete felawſhyp/they are full tender ⁊ full beſy aboute ſuche a ſoule to helpe it/they are mayſters to teche it/and often thrugh theyr ghoſtly preſence ⁊ touchỹge of theyr lyght dryue out fantaſyes fro ẏ ſoule/⁊ they illumyn the ſoule gracyouſly/they cõforte ẏ ſoule by ſwete wordes ſodeynly ſowned in a clene hert. And yf ony dyſeaſe fall ghoſtly they ſerue ẏ ſoule ⁊ mynyſtre to it all ẏͭ it nedeth. Thus Hebr.i. ſaynt Poule ſayd of them. Nõne oẽs ſũt adminiſtratorij ſpũs miſſi propter eos q̄ hereditatẽ capiũt ſalutis. Wote ye not well ẏ holy ſpirytes are mynyſtres ſent of Jeſu for them ẏͭ take ẏ herytage of helth/theſe are choſen ſoules/as who ſayth yes/for wyte ẏͤ well ẏͭ all this ghoſtly werkynge of wordes ⁊ of reaſons brought to ẏ mynde/⁊ ſuche fayre lykenes are made by ẏ mynyſtery of aungelles whan the lyght of grace haboũdaũtly ſhyneth in a clene ſoule/it may not be tolde by tongue ẏ felynges/ẏ lyghtnynges/ẏ graces ⁊ the cõfortes in ſpecyall ẏͭ clene ſoules perceyue thrugh fauourable felawſhyp of bleſſed aũgels the ſoule is well at eaſe wͭ them to beholde how they do ẏͭ it wold tende to no thynge elles. But than wͭ the helpe of the aũgell yet the ſoule ſeeth more for knowynge ryſeth aboue all this in a clene ſoule/⁊ that is to beholde ẏ bleſſed kynde of Jeſu/fyrſt of his gracyous manhede how it is hyghed worthely aboue all aũgels kynde/⁊ than after of his bleſſed godhede/for by knowynge of creatures is knowen ẏ creatour/⁊ than begỹneth ẏ ſoule to perceyue a lytell of the preuytees of the bleſſed trinite/it may well ynough for lyght of grace goth before/⁊ therfore ſhe ſhall not erre as longe as ſhe holdeth her in the lyght. Than is it opened ſothfaſtly to yͤ eye of the ſoule the onelyhede in ſubſtaunce ⁊ diſtynccyon of perſones in the bleſſed trinite as may be ſeen here / and moche other ſothfaſtnes of the bleſſed trinite partynent to this mater the whiche is openly declared ⁊ ſhewed by wrytȳge of holy doctours of holy chirche. And wyte yͤ well that the ſame ⁊ the ſelfe ſothfaſtnes of the bleſſed trinite that theſe holy doctours Inſpyred thrugh grace wryten in theyr bokes in ſtrengthynge of our trouth a clene ſoule may ſe in knowynge thrugh the ſelfe lyght of grace. I wyll not expreſſe to moche of this mater here ſpecyally / for it nedeth not / Wonders grete loue feleth the ſoule with heuenly delyte in felynge of this ſothfaſtnes whan it is made thrugh ſpecyall grace / for loue ⁊ lyght goth before togyder in a clene ſoule / there is no loue that ryſeth of knowynge ⁊ of ſpecyall beholdynge yͭ may touche ſooner our lorde as this loue may / for why / this knowynge is worthyeſt ⁊ hyeſt in it ſelfe onely of Iesu god ⁊ mā yf it be ſpecyally ſhewed by the lyght of grace / ⁊ therfore is the fyre of loue flambynge of this more brennynge than it is of knowynge of ony creature bodyly or ghoſtly / and all theſe gracyous knowynges felte in a ſoule of the vnyuerſyte of all creatures in maner before ſayd / ⁊ of our lorde Iesu maker ⁊ keper of all this fayre vnyuerſyte. I call them fayre wordes ⁊ ſwete ſpekynges of our lorde Iesu to a ſoule yͭ whiche he wyll make his true ſpouſe / he ſheweth preuytees and profereth ryche gyftes of his treſour / ⁊ arayeth the ſoule wͭ them full honeſtly / ſhe nede not be aſſhamed with the company of theyr felowes to appere afterwarde to yͤ face of Iesu her ſpouſe / all this louely dalyaūce of preuy ſpeche bytwene Iesu and a ſoule may be called a hydde worde / of the whiche holy wryte ſayth thus. Porro ad me dictū eſt verbū abſconditū et venas ſuſurrij perceptit. Iob iiij.

auris mea) Sothly to me is ſayd a meruaylous hydde woꝛde/ ⁊ the vaynes of his rownynges myne eere hath perceyued. The inſpiracyon of Jeſu is a hyd woꝛde/ foꝛ it is pꝛyuely hyd frõ all ẏ louers of ẏ woꝛlde ⁊ ſhewed to his louers/ thꝛugh whiche a clene ſoule perceyueth redyly ẏ vaynes of his rownynge ẏ are ſpecyally ſhewynges of his ſothfaſtnes/ foꝛ euery gracyous knowynge of ſothfaſtnes felte with inly ſauour ⁊ ghoſtly delyte is a pꝛeuy rownynge of Jeſu in the eere of a clene ſoule/ hym behoueth to haue moche clennes ⁊ mekenes ⁊ all other vertues/ ⁊ to be halfe defe to noys of woꝛldly ianglynge that ſholde wyſely perceyue theſe ſwete ghoſtly rownỹges ẏ is the voyce of Jeſu. Of the whiche Dauyd ſayth thus

Pſal. (Vox dñi pꝛeparãtis ceruos et reuelabit cõdenſa) The voyce of our loꝛd Jeſu arayenge hartes ⁊ he ſhall ſhewe thycke/ that is/ the inſpiracyon of Jeſu maketh ſoules lyght as hartes ẏ ſtarte fro the erth ouer buſſhes ⁊ bꝛeres of all woꝛldly vanyte/ ⁊ he ſheweth to them ẏ thycke that are his pꝛeuytees that may not be perceyued but by ſharpe eye/ theſe beholdynges ſothfaſtly groũded in grace ⁊ in mekenes maketh a ſoule wyſe ⁊ bꝛennynge in deſyꝛe to the face of Jeſu/ theſe are ẏ ghoſtly thynges that J ſpake of befoꝛe/ ⁊ they be called newe gracyous felynges/ ⁊ J do but touche them a lytell foꝛ waſſhynge of the ſoule/ foꝛ a ſoule that is clene ſtered by grace to vſe of this werkynge may ſe moꝛe in an houre of ſuche ghoſtly maters than myght be wꝛyten in a grete boke.

Thus fynyſſheth this pꝛeſent boke whiche expowneth many notable doctrynes in cõtemplacyon whiche as me ſemeth ryght expedyent to thoſe that ſet theyꝛ felicite in occupyenge themſelfe ſpecyally foꝛ theyꝛ ſoules helth.

BRITISH MUSEUM


ECCEGOSV
MATA
ZVITOMNIA ·

¶ This is a deuout boke compyled by mayſter Walter Hylton to a deuout man in temporall eſtate how he ſholde rule hym.

¶ How a man that wyll be ghoſtly muſt fyꝛſt vſe moche bodyly exercyſe in penaũce ⁊ deſtroyenge of ſynne. Ca. j.

DEre bꝛother in Chꝛyſt two maner of ſtates there are in holy chirche by the whiche chꝛyſten ſoules pleaſen god and geten them the blyſſe of heuen/ that one is bodyly/ and that other is ghoſtly. Bodyly werkynge longeth pꝛyncypally to woꝛldly men ⁊ women/ the whiche lefully vſe woꝛldly goodes and wylfully vſe woꝛldly beſynes. Alſo it longeth to all yonge begynnynge men the whiche comen newe out of woꝛldly ſynnes to the ſeruyce of god foꝛ to make them able to ghoſtly werkynge ⁊ foꝛ to bꝛeke downe the vnbuxomnes of the body by dyſcrecyon vſen bodyly werkyng that it myght be ſouple ⁊ redy and not moche contraryous to the ſpiryte in ghoſtly werkynge. Foꝛ ſaynt Poule ſayth/ as woman was made foꝛ man ⁊ not man foꝛ woman/ ryght ſo bodyly werkynge was made foꝛ ghoſtly/ and not ghoſtly foꝛ bodyly. Bodyly werkynge goth befoꝛe/ ⁊ ghoſtly cometh after as ſaynt Poule ſayth (Non pꝛius qd̄ ſpũale/ ſcilicet ꝙ pꝛius animale deinde ſpũale) And this is a cauſe why it behoueth to be ſo/ foꝛ we are boꝛne in ſynne and coꝛrupcyon of the fleſſhe by the whiche we are ſo blynded ⁊ ſo ouerlayde that we haue neyther ẏ ghoſtly knowynge of god by lyght of vnderſtandynge/ ne ghoſtly felynge of hym by clene deſyꝛe of louynge/ and therfoꝛe we may not ſodeynly ſterte out of this derke nyght of this fleſſhely coꝛrupcyon in to the ghoſtly lyght/ foꝛ we may not ſuffre it ne bere it foꝛ ſekenes of our ſelfe noo moꝛe than we may with our bodyly eyen whan they are ſoꝛe beholde the lyght of the ſonne/ ⁊

therfore we muſt abyde and werke by proceſſe of tyme. Fyrſt by bodyly werkes beſyly tyll we be dyſcharged of this heuy burden of ſynne whiche letteth vs fro ghoſtly werkynge/ ⁊ tyll our ſoule be ſomwhat clenſed fro grete outwarde ſynnes ⁊ abled to ghoſtly werkes. By this bodyly werkynge that I ſpeke of mayſt thou vnderſtande all maner of good werkes that thy ſoule doth by yͤ wyttes and the membres of thy body vnto thy ſelfe/ as in faſtynge/ wakynge/ and in reſtraynynge of fleſſhely luſtes by penaunce doynge/ or to thyn euen chryſten by fulfyllynge of the dedes of mercy bodyly or ghooſtly/ or vnto god by ſuffrynge of all bodyly myſcheues for the loue of ryghtwyſnes. All theſe werkes done in trouthe by charite pleaſe god/ without whiche they are nought. Than who ſo deſyreth for to be occupyed ghooſtly/ it is ſyker ⁊ profytable to hym that he be fyrſte well aſſayed a longe tyme in this bodyly werkynge/ for theſe bodyly dedes are a token and a ſhewynge of morall vertues/ without whiche a ſoule is not able for to werke ghooſtly. Breke downe fyrſt pryde in bodyly berynge/ ⁊ alſo within thyn herte thynkynge/ booſtynge and prayſynge of thy ſelfe/ vayne lykynge in thy ſelfe of ony thynge that god hath ſente to the bodyly or ghooſtly. Breke downe alſo enuy ⁊ Ire agaynſt thyn euen chryſten/ whether they be ryche or poore/ good or badde that thou hate hym not/ ne haue dyſdeyne of hym wylfully neyther in worde nor in dede. Alſo breke downe couetyſe of worldly good that thou for the holdynge/ getynge/ or ſauynge of it offende not thy conſcyence/ ne breke not charite to god and to thyn euen chryſten for loue of ony worldly good/ but that thou geteſt to kepe it/ ⁊ ſpende it without loue ⁊ vayne lykynge of it as reaſon aſketh in worſhyp of god ⁊ helpe of thyne euen chryſtē. Breke downe alſo as moche as thou mayſt fleſſhely lykynges eyther of ſlouth or of bodyly eaſe/ gloſony or lechery. And than whan thou haſt ben well trauayled ⁊ well aſſayed in all ſuche bodyly werkes / than mayſt thou by grace ordeyne the to ghoſtly werkynge / the grace ⁊ the goodnes of our lord Jeſu Chryſt that he hath ſhewed to the in withdrawynge of thyne herte fro luſt ⁊ lykynge of worldly vanyte ⁊ vſe of fleſſhely ſynnes and in that turnynge of thy wyll entyerly to his ſeruyce and his pleaſaūce brȳgeth in to myn herte moche mater to loue hym in his mercy / and alſo it ſtereth me gretly to ſtrength the in thy good purpoſe ⁊ in thy werkyng that thou haſt begon for to brynge it to a good ende / yf that I coude ⁊ pryncypally for god and ſythen for tender affeccyon of loue that thou haſt to me / for ⁊ yf I be a wretche and vnworthy / I knowe well the deſyre of thy herte that thou deſyreſt gretly to ſerue our lord by occupacyon all holy withouten lettynge or troublynge of worldly beſynes that yͧ myghteſt come by grace to more knowynge and ghoſtly felyng of god and of ghoſtly thynges. This deſyre is good as I hope ⁊ of god / for it is ſet vpon hym in charite ſpyrytually / neuertheles it is for to refrayne and rule by dyſcrecyon as agaynſt outwarde werkynge after the ſtate that thou arte in / for charite vnruled turneth ſomtyme in to vyce. And therfore it is ſayd in holy wryte (Ordinauit in me charitatē) That is to ſaye / our lorde gyuynge to me charite / ſette it in ordre and in rule that it ſhold not be loſt thrugh myn vndiſcrecyon / ryght ſo this charite and this deſyre that our lorde hath gyuen of his mercy to the is for to rule and ordeyne how thou ſhalte purſue it after thy degre aſketh / and after the lyuynge that thou haſt vſed before tyme / ⁊ after the grace of vertues that thou now haſt / thou ſhalt not vtterly folowe thy deſyre for to leue occupacyon and beſynes of the worlde the whiche are nedefull to vſe in rulynge of thy ſelfe and of all other that are vnder thy kepynge / ⁊ gyue the entyerly to ghoſtly occupacyon of pꝛayers and holy medytacyons / as it were a frere oꝛ a monke / oꝛ an other man that were not boūden to the woꝛlde by chyldꝛen and ſeruauntes as thou arte / foꝛ it falleth not to the / and yf thou do ſo / thou kepeſt not yͤ oꝛdꝛe of charite. Alſo yf thou woldeſt leue vtterly ghoſtly occupacyon / namely now after the grace that god hath gyuen the and ſet the holy to the beſynes of the woꝛlde in fulfyllynge of the werkes of actyfe lyfe as fully as an other man that neuer feled deuocyon / thou leueſt yͤ oꝛdꝛe of charite. Foꝛ thy ſtate aſketh to do bothe / eche of them in dyuers tymes / thou ſhalte medle the werkes of actyfe lyfe with ghoſtly werkes of lyfe contemplatyfe / and than dooſt thou well. Foꝛ thou ſhalte one tyme be beſy with Martha foꝛ to rule ⁊ gouerne thyn houſholde / thy chyldꝛen / thy ſeruauntes / thy neyghbours ⁊ thy tenaūtes / yf they do well / cōfoꝛte them therin and helpe them / yf they do euyll foꝛ to teche them to amende them ⁊ chaſtyſe them. And thou ſhalte alſo loke ⁊ knowe wyſely thy thynges and thy woꝛldly goodes be ryghtly kepte by thy ſeruauntes / gouerned ⁊ truly ſpended / that thou myght yͤ moꝛe plenteouſly fulfyll the dedes of mercy with them vnto thyn euen chꝛyſten. Alſo thou ſhalte with Mary leue the beſynes of the woꝛlde and ſyt downe at the fete of our loꝛd by mekenes in pꝛayers and in holy thoughtes and in contemplacyon of hym as he gyueth the grace / and ſo ſhalte thou go fro that one to that other medefully and fulfyll them bothe / and than kepeſt thou well the oꝛdꝛe of charite.

¶ Unto what maner of man longeth actyfe lyfe. Ca. ij.

NEuertheles that thou ne haue no wonder of this that I ſaye / therfoꝛe I ſhall tell the ⁊ declare to yͤ a lytell moꝛe openly. ¶ Thou ſhalt vnderſtande that there is thꝛe maner of lyuynges / one is actyfe / an other is contēplatyfe / the thyꝛde is made of bothe / ⁊ that is medled.

Actyfe lyfe alone longeth to worldly men and women the whiche are lewde in knowynge of ghooſtly occupacyon/ for they ne fele ſauour ne deuocyon by feruour of loue as other men do/ne they can no ſkyll of it/and yet neuertheles they haue drede of god ⁊ of the paynes of hell/⁊ therfore they flee ſynne/⁊ they haue deſyre for to pleaſe god ⁊ for to come to heuen/ and a good wyll they haue to theyr euen chryſten/vnto theſe men it is nedefull and ſpedefull to vſen the werkes of actyfe lyfe as beſyly as they may in the helpe of themſelfe and of theyr euen chryſten / for they can not elles do.

¶ Unto whome longeth contemplatyfe lyfe. Ca.iij.

COntemplatyfe lyfe longeth alone to ſuche men ⁊ women that for the loue of god forſaken all open ſynnes of the worlde ⁊ theyr fleſſhe and all beſynes charges ⁊ gouernaũce of worldly goodes/and maketh them ſelfe poore and naked to ẏ bare nede of the bodyly kynde and flee fro ſouerayntee of all other men to the ſeruyce of god. Unto theſe men it lõgeth to trauayle ⁊ occupy them inwardly for to gete thrugh the grace of our lord clennes in herte ⁊ peas in cõſcyence by deſtroyenge of ſynne ⁊ receyuynge of vertues/and ſo for to come to cõtemplacyon whan ẏ clennes may not be had without grete exercyſe of body and contynuall trauayle of the ſpiryte in deuout prayers feruent deſyres ⁊ ghoſtly medytacyons.

¶ Unto whome longeth medled lyfe. Ca.iiij.

THe thyrde lyfe that is the medled lyfe longeth to men of holy chirche/ as to prelates ⁊ to other curates/ the whiche haue cure and ſouerayntee ouer other men for to teche and rule them/ bothe theyr bodyes and theyr ſoules / pryncypally in fulfyllynge of the dedes of mercy bodyly ⁊ ghoſtly. Unto theſe men it longeth ſomtyme to vſen werkes of mercy in actyfe lyfe in helpe and ſuſtenaunce of themſelfe ⁊ of theyr ſubgettes/⁊ of other alſo. And ſomtyme for to leue all maner of beſynes outwarde and gyue them to prayers ⁊ meditacyons/as redynge of holy wryte ⁊ to other ghoſtly occupacyons after that they fele them dyſpoſed. Alſo it longeth to ſome temporall whiche haue ſouerayntē wᵗ moche auoyre of worldly goodes/and haue alſo as it were lordſhyp ouer other men for to gouerne and ſuſtayne them/as a father hath ouer his chyldren/⁊ a mayſter ouer his ſeruauntes/⁊ a lorde ouer his tenaũtes/the whiche men haue alſo receyued of our lordes gyfte grace of deuocyon/⁊ in party ſauour of ghoſtly occupacyon. Unto theſe men alſo lõgeth medled lyfe that is bothe actyfe ⁊ contemplatyfe/for yᵗ theſe men ſtandỹge yͤ charge ⁊ the bonde that they haue taken wyll leue vtterly yͤ beſynes of the worlde/the whiche ought ſkylfully to be vſed in fulfyllynge of theyr charge and holy gyue them to cõtemplatyfe lyfe/they do not well/for they kepe not the ordre of charite/for charite as thou knoweſt well lyeth bothe in loue of god and of thyn euen chryſten/⁊ therfore it is that he that hath charite to vſe bothe in werkỹge now to that one/⁊ now that other/for he that for yͤ loue of god in contemplacyon leueth the loue of his euen chryſten ⁊ doth not to them as he ought whan he is boũde therto/he fulfylleth not charite. Alſo on the contrary wyſe who ſo hath ſo grete rewarde to werke of actyfe lyfe ⁊ to beſynes of yͤ worlde that for the loue of his euen chryſten he leueth ghooſtly occupacyon vtterly after that god hath dyſpoſed hym therto/he fulfylleth not charite/this is the ſayenge of ſaynt Gregory For though our lorde for to ſtere ſome to vſe this medled lyfe/toke vpon himſelfe the perſone of ſuche maner men bothe of prelates of holy chirche ⁊ of ſuche other as are dyſpoſed therto as I haue ſayd/⁊ gaue them enſample by his owne werkynge that they ſholde vſe this medled lyfe as he dyd that tyme yᵗ he ſpake with men ⁊ medled with them/ſhewȳg his dedes of mercy for them/taught the vncūnynge & vnknowen by his prechynge/he vyſyted the ſeke & heled them of theyr dyſeaſes/he fedde the hungry and cōforted the ſory/neuertheles other tymes he lefte the cōuerſacyon of all worldly men & of his dyſcyples & went in to deſerte vpon the hylles & contynued all nyght in prayers alone/as the goſpell ſayth. Therfore this medled lyfe ſhewed our lorde in hymſelfe to enſample of all other men that haue taken the charge of this medled lyfe/that they ſholde one tyme gyue them to beſynes of worldly thynges at reaſonable nede & to yͤ werkes of actyfe lyfe in profyte of theyr euen chryſtē whiche they haue cure & charge of/& an other tyme gyue them to deuocyon & to cōtemplacyon in prayers & meditacyons.

¶ How holy byſſhops vſed medled lyfe. Ca. v.

THis lyfe ledde holy byſſhops whiche had cure of mēnes ſoules & mynyſtracyon of tēporall goodes for theſe holy men lefte not vtterly yͤ mynyſtracyon & the lokynge & the dyſpendynge of worldly goodes and gaue them holy to contemplacyon as moche grace of contemplacyon as they had/but they lefte full ofte theyr owne reſt in cōtemplacyon whan they had wel leuer haue ben ſtyll/for loue of theyr euen chryſtē/& entermeted them wͭ worldly beſynes in helpȳge of theyr ſubgectes/& ſothly yͭ was charite/for wyſely & dyſcretly they departed theyr lyuyng in two. One tyme they fulfylled yͤ lower party of charite by werkes of actyfe lyfe/for they were boūde therto by takynge of theyr prelacy. And an other tyme they fulfylled the hygher party of charite in contemplacyon of god & of ghoſtly thynges by prayers & meditacyons/and ſo they had charite to god & to theyr euen chryſten/bothe in affeccyon of ſoule within/& alſo in ſhewynge of bodyly dedes without. Other men that were onely contemplatyfe/and were free fro all cures and prelacy/they had full charite to god and to theyr euen chryſtē/ but it was onely in affeccyon of theyr ſoule/ & not in outwarde ſhewynge/ and in happe ſo moche it was yͤ more full inwarde/ that they myght not/ ne it neded not/ ne it fell not for them to ſhewe it outwarde. But theſe men yͭ were in prelacy & other alſo that were holy temporal men had ful charite in affeccyon within & alſo in werkynge/ & that is properly this medled lyfe/ bothe of actyfe & of contemplatyfe lyfe/ & ſothly for ſuche a man̄ that is in ſpirytuall ſouerayntе as prelates & curates ben / or in temporall ſouerayntе as worldly lordes and mayſters are. I holde this medled lyfe beſt & mooſt behouely to them as longe as they are boūden therto. But to other that are free not bounden to temporall mynyſtracyon ne to ſpirytuall/ I hope that lyfe contemplatyfe alone yf they myght come therto ſothfaſtly were beſt/ mooſt ſpedefull/ mooſt medefull/ mooſt fayre/ & mooſt worthy to them to vſe & holde/ and not to leue it wylfully for ony outwarde werkyng of actyfe lyfe/ but yf it were in grete nede at grete releuyng and cōfortynge of other men eyther of theyr bodyes or of theyr ſoules/ & than yf nede aſke it at yͤ prayer & inſtaūce of other/ or els at yͤ byddȳge of his ſouerayne/ I hope it be good to ſhewe it to them in outwarde werkes of actyfe lyfe for a tyme/ & in helpynge of theyr euen chryſten.

¶ What lyfe mooſt accorded to hym that this was wryten to. Ca. vj.

By this that I haue ſayd a party mayſt thou vnderſtande whiche is one & whiche is other/ & whiche accordeth mooſt to thy ſtate of lyuynge / & ſothly as me thynketh this medled lyfe accordeth mooſt to the/ ſythen our lorde hath ordeyned & ſet the in yͤ ſtate of ſouerayntе of other men as moche as it is/ & lent the haboūdaūce of worldly goodes for to rule & ſuſtayne ſpecyally all theſe that are vnder thy gouernaunce & thy lordſhyp after thy myght & cũnynge/& alſo therwith thou haſt receyued grace of yͤ mercy of our lord for to knowe thyſelfe and ghoſtly deſyre & ſauour of his loue/I hope that this lyfe that is medled is beſt/& accordeth mooſt to the/and that for to departe wyſely thy lyuynge. For wyte yͭ well yf thou leue nedefull beſynes of actyfe lyfe & be recheles & take no kepe of thy worldly goodes how they are ſpended & kepte/ne makeſt no force of thy ſubgettes & of thyn euen chryſten/bycauſe of deſyre and wyll that thou haſt onely to gyue the to ghoſtly occupacyon/wenynge that thou arte by that excuſed. If thou do ſo/thou dooſt not wyſely. For what are al thy werkes worth whether they be bodyly or ghoſtly/but yf they be done ryghtfully and reaſonably to the worſhyp of god & after his byddynge/ ſothly ryght nought. Than yf thou leue yͤ thynge that thou arte boũde to by the waye of charite of ryght & reaſon/and wylte entyerly gyue yͤ to an other thynge wylfully as it were to a more pleaſaũce of god whiche thou arte not fully boũde to/thou dooſt no worſhyp dyſcretly to hym/thou arte beſy to worſhyp his heed and his face and to araye it fayre & curyouſly/but thou leueſt his body with the fete ragged & rent/and takeſt no kepe therof and there thou worſhyppeſt hym not/for it is a vylany and no worſhyp a man to be curyouſly arayed vpon his heed with perles & precyous ſtones/& all his body naked & bare as it were a begger. Ryght ſo ghoſtly it is no worſhyp to god to crowne his heed and leue his body bare. Thou ſhalt vnderſtande yͭ our lord Jeſu Chryſt as man is heed of his ghooſtly body whiche is holy chirche/the mẽbres of his body are al chryſten men/ſome are armes ſome are feet/& ſome are other mẽbres after ſondry werkynges yͭ they vſe in theyr lyuynge/than yf yͤ be beſy wͭ all thy myght for to araye his heed/yͭ is/for to worſhyp hymſelfe by mynde of his paſſyon & of his other werkes in his manhode by deuocyon ⁊ meditacyon of hym ⁊ forgeteſt his feet/that are thy chyldren/thy ſeruaũtes/thy tenaũtes ⁊ all thyn euen chryſten/⁊ letteſt them ſpyll for defaute of kepynge/vnarayed/vnkepte/⁊ not tent to as they ought to be/thou pleaſeſt hȳ not/thou doſt no worſhyp to hym/thou makeſt the to kyſſe his mouth by deuocyon ⁊ ghoſtly prayer/but thou tredeſt vpon his feet ⁊ defouleſt them/in as moche as thou wylt not tende to them for neclygence of thyſelfe/the whiche yͧ haſt taken cure of. ¶Thus thynketh me/neuertheles yf yͧ thynke yͭ this is not ſothe/for it were a fayre offyce to worſhyp the heed of hym/as for to be all day occupyed in meditacyon of the manhode/than for to go lower to other werkes ⁊ make clene his feet/as for to be beſy bothe in worde ⁊ in dede aboute yͤ helpe of thyn euen chryſten/thynke not ſo for ſothly he wyll more thanke the for yͤ meke waſſhyng of his feet whan they are ryght foule ⁊ ſtynken vpon yͤ/than for all yͤ precyous payntynge ⁊ arayenge that thou canſt make aboute his heed by mynde of his manhode/for it is fayre ynough ⁊ nedeth not to be arayed of yͤ moche/but his feet ⁊ his other membres yͭ are ſomtyme yll arayed ⁊ had nede to be holpen by the/namely ſythen yͧ arte bou̅de therto/⁊ therfore wyll he cun yͤ more thanke yf thou wylte mekely ⁊ tenderly loke to them/for yͤ more lower ſeruyce that yͧ doſt to thy lorde for the loue of hym or to ony of his membres whan nede ⁊ ryght aſketh it wͭ a glad ⁊ meke herte/the more pleaſeſt yͧ hym/thynkyng that it were ynough to the for to be at yͤ leeſt degre ⁊ at yͤ loweſt ſtate/ſythen it is his wyll yͭ it be ſo/for it ſemeth ſythen he hath put yͤ in that ſtate for to trauayle ⁊ ſerue other men/that it is well done yͭ thou ſholdeſt fulfyll it after thy myght. ¶This enſample I ſaye to the not for thou dooſt not thus as I ſaye/for I hope that yͧ dooſt thus ⁊ better/but I wolde that yͧ ſholdeſt do thus gladly/⁊ not thynke bothe for to leue ſomtyme ghoſtly occupacyon ⁊ entermete the with worldly beſynes in wyſe kepynge ⁊ ſpendynge of thy worldly goodes in well rulynge of thy ſeruaũtes ⁊ of thy tenaũtes/⁊ in other good werkes werkynge to all thyn euen chryſtẽ after thy myght/but that thou ſholdeſt do bothe werkes in dyuers tymes/⁊ with as good a wyl that one as yͤ other yf yͧ myghteſt. As yf yͧ haddeſt prayed ⁊ ben occupyed ghoſtly yͧ ſhalte after receyue tyme/breke of that ⁊ than ſhalte yͧ beſily ⁊ gladly occupy the in ſome bodyly occupacyon to thyn euen chryſten. And alſo whan yͧ haſt ben beſy outward a whyle wͭ thy ſeruaũtes or wͭ other men profytably yͧ ſhalte breke of ⁊ turne agayne to thy prayers ⁊ thy deuocyons after god gyueth the grace/⁊ ſo ſhalte yͧ put away by grace of our lorde ſlouth/ydelnes ⁊ vayne reſt that cometh of thy fleſſhe vnder colour of cõtemplacyon ⁊ letteth yͤ ſomtyme fro medefull ⁊ ſpedefull occupacyon in outward beſynes and yͧ ſhalte be aye well occupyed bodyly or ghoſtly/and therfore yf yͧ wylte do well yͧ ſhalte do ghoſtly as Jacob dyd bodyly. Holy wryte ſayth yͭ Jacob whan he began to ſerue his mayſter Laban/he coueyted Rachel his mayſters doughter to his wyfe for her fayrnes/⁊ for her he ſerued. vij. yere/but whan he wende for to haue had her to his wyfe/he had fyrſt Lya yͤ other doughter in ſtede of Rachell/⁊ afterwarde he toke Rachell/⁊ ſo he had bothe at yͤ laſt. By Jacob in holy wryte is vnderſtãde an ouercomer of ſynnes/by theſe two wyues are vnderſtãde as ſaynt Gregory ſayth/two lyues in holy chirche/actyfe lyfe ⁊ cõtemplatyfe lyfe. Lya is as moche to ſaye as trauaylous/⁊ betokeneth actyfe lyfe. Rachell is as moche to ſaye as ſyght of begỹnynge that is god/⁊ betokeneth lyfe contemplatyfe. Lya bare chyldren/but ſhe was ſore eyed. Rachell was fayre ⁊ louely/but ſhe was barayne/ than ryght as Jacob coueyted Rachel for her fayrnes/⁊

yet had her not whã he wolde / but fyrſt he toke Lya ⁊ afterwarde Rachell. Ryght ſo eche man trauaylynge ſothfaſtly in compũccyon by grace for ſynnes of yͤ worlde ⁊ of the fleſſhe to ſerue god in clennes of good lyuynge / hath grete deſyre to haue Rachell / that is to haue reſt in ghoſtly ſwetnes in deuocyon ⁊ contẽplacyon / for it is ſo fayre ⁊ ſo louely / ⁊ in hope to haue yͭ lyfe onely he dyſpoſed hỹ to ſerue our lorde wᵗ all his myght / but often whã he wende to haue had Rachell / yͭ is reſt in deuocyon / our lorde ſuffred hym to be aſſayed wel in trauayle with Lya / that is eyther temptacyons of yͤ worlde / or elles of yͤ deuyll / or of his fleſſhe / or elles with other worldly beſynes bodyly or ghoſtly in helpỹge of his euen chryſten / ⁊ whã he is well trauayled wᵗ Lya ⁊ nerehande ouercome / than our lorde gyueth hym Rachell / yͭ is grace ⁊ deuocyon ⁊ reſt in conſcyence / ⁊ than hath he bothe Rachell ⁊ Lya. So ſhalt yͧ do after enſample of Jacob take theſe two lyues actyfe ⁊ cõtemplatyfe ſythen god hath ſent yͤ bothe ⁊ vſe yͤ one wᵗ that other. By that one lyfe yͧ ſhalte brỹge forth fruyte of many good dedes in helpe of thyn euen chryſtẽ / ⁊ yͭ is by actyfe / ⁊ by yͤ other yͧ ſhalt be made fayre / bryght ⁊ clene in yͤ ſouerayne bryghtnes yͭ is god begỹner ⁊ ender of all that is made / ⁊ than ſhalte yͧ be ſothfaſtly Jacob ⁊ ouergoer ⁊ ouercomer of all ſynnes / ⁊ after this by grace of god thy name ſhall be chaũged as Jacobs name was ⁊ turned in to iſrael. Iſrael is as moche to ſaye as a man ſeynge god / than yf yͧ be fyrſt Jacob ⁊ dyſcretly wylt vſe theſe two lyues in tyme yͧ ſhalte after be iſrael / yͭ is very contemplatyfe eyther in this lyfe yf he wyl delyuer the ⁊ make yͤ free fro charges ⁊ beſyneſſes yͭ whiche thou arte boũde to / or elles after this lyfe full in the blyſſe of heuen whan thou comeſt theder. A man ſhall deſyre cõtemplatyfe lyfe / for it is fayre and medefull / therfore thou ſhalte aye haue it in thy mynde ⁊ in thy deſyre / but thou ſhalte haue in vſynge actyfe lyfe/ for it is ſo nedefull ⁊ ſo ſpedefull/ therfore yf thou be put fro reſt in deuocyon whan yͧ haddeſt leuer be ſtyll therat/ eyther by thy chyldren or by thy ſeruaũtes/ or by ony of thyn euen chryſten for theyr profyte or eaſe of theyr hertes ſkylfully aſked/ be not angry with them ne heuy ne dredefull/ as though god wolde be wroth with the that thou leueſt hym for ony other thynge/ for it is not ſo/ leue of lyghtly thy deuocyon whether it be in prayer or meditacyon/ ⁊ go do thy dede ⁊ thy ſeruyce to thyn euen chryſten as lyghtly as our lord hym ſelfe bad the/ do ſo and ſuffre mekely for his loue without grutchynge yf yͧ mayſt/ or dyſeaſe or troublynge of thyn herte bycauſe of medlynge of ſuche beſynes.

¶That a man ſhall ſomtyme haue the more deuocyon whan he hath be letted by outwarde werkes. Ca. vij.

FOr it may fall ſomtyme that yͤ more troublynge that thou haſt outwarde with actyfe werkes/ the more brennynge deſyre thou ſhalte haue to god/ and the more clere ſyght of ghoſtly thynges by grace of our lorde in deuocyon whan thou comeſt therto/ for it fareth therby as yf thou haddeſt a lytell cole and thou woldeſt make a fyre therwith ⁊ make it to brenne/ thou woldeſt fyrſt laye to ſtyckes and ouercouer the cole with the ſtyckes/ neuertheles whan thou haſt abyden a whyle and afterwarde bloweſt a lytell/ anone ſhall ſprynge out a grete flambe of fyre for the ſtyckes are all turned to fyre. Ryght ſo is ghoſtly thy wyll ⁊ thy deſyre that thou haſt to god/ it is as it were a lytell cole of fyre in thy ſoule/ for it gyueth to the ſomwhat of lyght ⁊ of ghoſtly hete/ but it is full lytell/ for often it waxeth colde ⁊ turneth to fleſſhely reſt/ ⁊ ſomtyme in to ydelnes/ therfore it is good yͭ thou put to ſtyckes yͭ are good werkes of actyfe lyfe/ ⁊ though it be ſo yͭ theſe werkes as it ſemeth for a tyme let thy deſyre that it may not be ſo clene ne ſo feruent as yͧ woldeſt be not to dredefull therfore but abyde ⁊ ſuffre a whyle ⁊ ſo blowe at yͤ fyre/that is/fyrſt go ⁊ do thy werkes/⁊ after go than alone to thy prayers ⁊ meditacyons / ⁊ lyfte vp thyn hert to god ⁊ praye hym of his goodnes that he wyll accepte thy werkes that yͧ dooſt to his pleaſaunce/ holde them as nought in thyn owne ſyght/ but onely at his mercy / be a knowen mekely thy wretchednes ⁊ thy fraylte/⁊ arrecte ſothfaſtly thy good dedes to hym in as moche as they are good ⁊ in as moche as they are bad ⁊ not done dyſcretly with all circūſtaūces yͭ are nedefull to a good dede for defaute of dyſcrecyon/put them to thyſelfe/⁊ than for this mekenes ſhal all thy good dedes turne in to a flambe of fyre/as ſtyckes is layde vpon a cole/⁊ ſo ſhall thy good dedes outwarde not hyndre thy deuocyon but rather make it more. And more ouer our lorde ſayth in holy wryte thus (Ignis in altari meo ſemp̄ ardebit ⁊ ſacerdos ſurgens mane ſubiciet ligna vt ignis nō extinguatur) Fyre ſhall euer brenne in myn awter/⁊ yͤ preeſt ryſynge at morowe ſhall put vnder ſtyckes that it be not quenched/this fyre is loue ⁊ deſyre to god in a ſoule/whiche loueth for to be nouryſſhed ⁊ kepte by layenge to ſtyckes yͭ it go not out/ theſe ſtyckes are of dyuers maters/ ſome are of one tree ⁊ ſome of an other. A man yͭ is lettred and hath vnderſtandynge of holy wryte yf he haue this fyre of deuocyon in his hert/ it is good to hym to gete hȳ ſtyckes of holy enſamples ⁊ deuout prayers ⁊ nouryſſhe the fyre wͭ them. An other man vnlettred may not ſo redyly haue at his hande holy wryte ne doctours ſayenge and therfore it nedeth to hym for to do many good dedes outwarde to his euen chryſten ⁊ kyndell yͤ fyre of loue wͭ them. And ſo it is good that eche man in his degre after that he is dyſpoſed yͭ he gete hym ſtyckes of one thynge or of other/ eyther prayers or meditacyons/ or redȳge in holy wryte/ or good bodyly werkes for to nouryſſhe yͤ fyre of loue in his ſoule that it be not quenched / for the affeccyon of loue is tendre & lyghtly wyll vanyſſhe away but yf it be well kepte/& by good dedes bodyly & ghoſtly cōtynually nouryſſhed. Now than ſythen our lorde hath ſent in to thyn herte a lytell ſparke of this bleſſed fyre/that is hymſelfe as holy wryte ſayth (Dūs noſter ignis conſumens eſt) Our lorde god is fyre waſtynge. For a bodyly fyre waſteth all bodyly thynges yͭ may be waſted. Ryght ſo ghoſtly fyre yͭ is god waſteth al maner of ſynne/& therfore our lorde is lykened to fyre waſtynge. I praye yͤ nouryſſhe this fyre/this fyre is not elles but loue & charite/ this hath he ſent in to the erth as he ſayth in the goſpell: (Ignē veni mittere ĩ terrā et ad q̄d niſi vt ardeat) I am comen to ſende fyre in to the erth/& wherto but yͭ it ſhold brenne/that is/god hath ſent fyre of loue & a good deſyre and a grete wyll for to pleaſe hym in to mānes ſoule/ & to this ende that a man ſhall knowe it/kepe it/nouryſſhe it and ſtrength it/& therby be ſaued / the more deſyre that thou haſt to hym & for hȳ/the more is yͤ fyre of loue in the And the leſſe that this deſyre is in the/the leſſe is yͤ fyre/ the meſure of this deſyre how moche it is neyther in thy ſelfe or ony other knoweſt thou not/ne no man of hymſelfe but god onely yͭ gyueth it/& therfore dyſpute not with thyſelfe as though thou woldeſt knowe how moche thy deſyre is/be beſy for to deſyre as moche as thou mayſt/ but not for to wyte the meſure of deſyre.

¶ What is deſyre to god for hymſelfe / & how in clennes of conſcyence is very conforte & ſwetnes. Ca. viij.

Saynt Auſtyn ſayth that yͤ lyfe of euery good chryſten man is a contynuall deſyre to god / and that is of grete vertue/for it is a grete cryenge in the eeres of god/the feruētlyer thou deſyreſt/the hygher thou cryeſt the better thou prayeſt/the wyſelyer thou thynkeſt. And what is this deſyre/ſothly no thynge but lothynge of all this worldes blyſſe / of all fleſſhely lykynge in thyn herte a wonderfull louynge with a reſtfull yernynge of endles blyſſe and heuenly Joye / this thynge may be called a deſyre to god for hymſelfe / yf yͧ haue this deſyre as I hope ſykerly that thou haſt / I praye the kepe it well and nouryſſhe it wyſely. And whan thou ſhalte praye or thynke make this deſyre begynnynge ⁊ endynge of all thy werke for to encreaſe it / loke after none other felynge in thy bodyly wyttes / ne ſeke after none other bodyly ſwetnes neyther ſownynge ne ſauourynge / ne wonderfull lyght / ne angelles ſyght / ne though our lorde hymſelfe as vnto thy ſyght wolde appere to the bodyly / charge it but a lytell but that all thy beſynes be that yͧ myghteſt fele ſothfaſtly thy thought a lothynge and a full forſakyng of all maner of ſynne ⁊ of all maner of vnclennes with a ghoſtly ſyght of it / how foule / how vgly / and how paynfull it is / and that thou myghteſt haue a myghty deſyrynge to vertues and to mekenes and to charite and to the blyſſe of heuen. This thynketh me were ghoſtly conforte and ghoſtly ſwetnes in mannes ſoule as for to haue clennes in conſcyence fro wyckednes of all worldly vanyte with ſtable trouth / meke hope / and full deſyre to god / how ſo euer that it be of other cōfortes and ſwetneſſes me thynketh that ſwetnes ſyker and ſothfaſt that is felte in clennes of cōſcyence by myghty forſakynge and lothynge of all ſynne / and with inwarde ſyght and feruent deſyre of ghoſtly thynges. All other confortes and ſwetneſſes of ony maner of felynges but yf they helpe and lede to this ende / that is to clennes of conſcyence ⁊ ghoſtly deſyre of god / are not ſyker to reſt on. But now aſkeſt yͧ whether this deſyre be loue to god. As vnto this I ſaye that this deſyre is not properly loue / but it is a begȳnynge and a taſtynge of loue / for loue properly is a full couplynge of the louer ⁊ the loued togyder / as god ⁊ a ſoule in to one this cowpelȳge may not be fully had in this lyfe but onely in deſyre & longynge therto/as by this enſample. If a man loue an other man that is abſent/he deſyreth gretly his preſence. Ryght ſo ghoſtly as longe as we are in this lyfe our lorde is abſent fro vs þͭ we may neyther ſe hym ne here hym ne fele hym as he is/& therfore we may not haue the vſe of this full loue here in full lykynge/but we may haue a deſyre & a grete yernynge for to be preſent to hym for to ſe hym in his blyſſe/& fully to be oned to hym in loue/this deſyre may we haue of his gyfte in this lyfe by the whiche we ſhall be ſafe/for it is loue vnto hym as it may be had here/thus ſaynt Poule ſayth (Scientes q̄m dum ſumus in hoc corpore ꝑegrinamur a dn̄o ꝑ fidē enim ambulamus et nō ꝑ ſpeciē: audemus et bonā volūtatē habemus magis peregrinari a corpore et preſentes eſſe ad deū: et ideo contēdimus ſiue abſentes ſiue preſentes placere illi) Saynt Poule ſayth that as longe as we are in this body/we are pylgryms fro our lorde/that is we are abſent fro heuen in this exyle/ we goo by trouth not by ſyght/that is/we lyue in trouth not in bodyly felynge/we dare & we haue a good wyl to be abſent fro the body and be preſent to god/that is/we for clennes in conſcyence & ſyker truſt of ſaluacion dare deſyre partȳge fro our body by bodyly deth & be preſent to our lorde/neuertheles for we may not yet / therfore we ſtryue whether we be abſent or preſent for to pleaſe hym/that is/we ſtryue agaynſt ſynnes of the worlde & lykynge of þͤ fleſſhe by deſyre to hym/for to brenne in þͤ fyre of deſyre all thynge that letteth vs fro hym. But yet aſkeſt þͧ me/may a man haue this deſyre in his herte contynually/the thynketh nay. As vnto this I may ſaye as me thȳketh/that this deſyre may be had as for vertue & profyte of it in herte contynually/but not in werkynge ne felynge/as by this enſample/yf þͧ were ſeke þͧ ſholdeſt haue as eche man hath a kyndly deſyre of bodyly hele contynually in thyn herte what that thou dydeſt whether thou ſlepe or wake/ but not aye Ilyke / for yf thou ſlepe or wake & thȳke on ſome worldly thȳges/ than thou haſt thy deſyre in herte onely and not in werkynge/but whan thou thynkeſt on thy bodyly ſekenes & on thy hele / than thou haſt it in vſynge. Ryght ſo it is ghoſtly of deſyre to god/he yͭ hath this deſyre of yͤ gyft of god yf he ſlepe or elles thynke not on god but on worldly thynges/yet hath he this deſyre in herte in his ſoule tyll yͭ he ſynne deedly/but anone as he thynketh on god or on clennes of lyuynge or of yͤ Joyes of heuen/than werketh his deſyre to god as lõge as he kepeth his thought & his entente to pleaſe god eyther in prayers or in medytacyon/or in ony other good dede/that all his beſynes be for to ſtere his deſyre & vſe it by dyſcrecyon/ now in one dede/now in another / after he is dyſpoſed & hath grace therto/this deſyre is rote of all thy werkyng yf it be medefull. For wyte yͧ well what good dede that yͧ dooſt for god/bodyly or ghoſtly/it is an vſyng of this deſyre whan yͧ prayeſt or thynkeſt/doubte not than yf thou deſyre god/& therfore whan yͧ dooſt a good dede or thynkeſt on god/doubte not thynkynge in thyn hert whether yͧ deſyreſt or not/for thy dede ſheweth thy deſyre. Some are vncūnynge & wene yͭ they deſyre not god but yf they euer be cryenge on god wᵗ wordes of theyr mouth/or elles in theyr herte as yf they ſayd thus. Lorde make me ſafe or ſuche other. Theſe wordes are good whether they be ſayd wᵗ the mouth or fourmed in yͤ herte / for they ſtere a mannes herte to deſyryng of god/but neuertheles withouten ony ſuche wordes a clene thought of god or of ony ghoſtly thynge/or of vertues/or of yͤ manhode of Chryſt or of the Joyes of heuen / or of vnderſtandynge of holy wryte with loue/may be better than ſuche wordes/for a clene thought of god wᵗ ſothfaſt deſyre to hym for hym the more ghoſtly that thy thought is / yͤ more is thy deſyre / therfore be thou not in doubte whan thou prayeſt or thynkeſt on god / or elles whan thou dooſt other outwarde good dedes to thyn euen chryſten / whether thou deſyreſt hym or not / for thy dedes ſhewen it / neuertheles though it be ſo that all thy good dedes bodyly ⁊ ghoſtly are a ſhewynge of thy deſyre to god / yet is there dyuerſyte bytwene ghoſtly dedes and bodyly / for dedes of contemplatyfe lyfe are not ſo outwarde / and therfore whan thou prayeſt or thinkeſt on god thy deſyre to god is more hole / more feruent / more ghoſtly than whan thou dooſt other dedes to thyn euen chryſtẽ. Now yf thou aſke how thou ſhalte kepe this deſyre ⁊ nouryſhe it / a lytell ſhall I tell the / not that thou ſhalt vſe the ſame fourme as I ſaye / but that thou ſholdeſt haue therby yf nede be ſome warnynge ⁊ techynge for to rule the in yͤ occupacyon / for I may not ne I can not tell yͤ fully what is beſt to yͤ for to vſe / but I ſhall ſaye the ſomwhat as me thynketh.

¶ How thou ſhalte dyſpoſe the to deuocyon. Ca. ix.

IN nyghtes after thy ſlepe / yf thou wylt ryſe for to praye and ſerue thy lorde yͧ ſhalte fele thyſelfe fyrſt fleſſhely heuy ⁊ ſomtyme luſty / than ſhalt yͧ dyſpoſe the to praye or to thynke ſome good thought for to quycken thyn hert to god / ⁊ ſet all thy beſynes for to drawe vp thy thought fro worldly vanitees / ⁊ fro vayne ymaginacion that falleth in to thy mynde that yͧ mayſt fele ſome deuocyon in thy ſayenge / or elles yf yͧ wylt thynke on ghoſtly thynges that yͧ be not letted with ſuche vayne thoughtes of yͤ worlde or of thy fleſſhe. In thynkynge there are many maner of meditacyons / whiche are beſt to the can I not ſaye / but I hope that that thought by the whiche thou feleſt mooſt ſauour ⁊ mooſt reſt for yͤ tyme is beſt to the / thou mayſt yf yͧ wylte ſomtyme thynke on thy ſynnes before done / ⁊ of thy frayltees yͤ thou falleſt in eche daye/ & aſke mercy & forgyuenes for them. Alſo after this thou mayſt thynke on ẏ frayltees/the ſynnes & the wretchednes of thyn euen chryſten bodyly & ghoſtly wͭ pyte & compaſſyon of them/ & aſke mercy & forgyuenes for them as tenderly as for thy ſelfe & as ẏ haddeſt done them/ & ẏ is a good thought/ for I tell ẏ forſothe ẏ mayſt make of other mēnes ſynnes a precyous oyntmēt for to hele thyn owne ſoule whan ẏ haſt mynde on them wͭ compaſſyon & ſorowe for them/this oyntmēt is precyous though ẏ ſpycery of it be not clene/for it is triacle made of venim for to deſtroy venim/that is to ſaye/thyn owne ſynnes & other mennes ſynnes/ yf thou bete them well with ſorowe of herte pyte & compaſſyon they turne in to triacle whiche maketh thy ſoule hole fro pryde and enuy and bryngeth in loue & charite to thyn euen chryſten/ this thought is good ſomtyme for to haue.

¶How a man ſhall haue mynde on Chryſtes manhode. Ca.x.

ALſo thou mayſt haue mynde on the manhode of our lord in his byrth & in his paſſyon or in ony of his werkes/ & fede thy thought with ghoſtly ymagynacyons of it for to ſtere thyn affeccyon more to the loue of hym. This thought is good & ſpedeful/namely whan it cometh frely of goddes gyfte with deuocyon & feruour of the ſpiryte/elles a man may not lyghtly haue ſauour ne deuocyon in it/ I holde it not ſpedefull to a man to preſe thā to moche therupon as yf he wold gete it by mayſtry for he may breke his heed & his body to/ & he ſhall neuer be ẏ nere/therfore me thynketh to ẏ it is good for to haue in mynde his manhode ſomtyme/ & yf deuocyon come wͭ al & ſauour kepe it & folowe it for a tyme/but leue of ſoone & hange not longe therupon. Alſo yf deuocyon come not with mynde of the paſſyon/ſtryue not ne preſe not to moche therafter/take eaſely what wyll come & go forth to ſome other thought.

¶How a man

ſhall thynke on vertues and on ſayntes. Ca.xi.

ALſo other thoughtes there are ẏ be moꝛe ghoſtly as to thynke on vertues ⁊ to ſe by lyght of vnderſtandyng ẏ vertue of mekenes/what it is/⁊ how a man ſholde be meke/⁊ alſo what is pacyence/clennes/ryghtwyſnes/charite/chaſtite ⁊ ſoberte/⁊ ſuche other/⁊ how a man ſhold gete all theſe vertues/⁊ by ſuche thoughtes foꝛ to haue grete deſyꝛe ⁊ longỹge to theſe vertues foꝛ to haue them/⁊ alſo foꝛ to haue a ghoſtly ſyght of ẏ pꝛyncypall vertues as of trouth/hope ⁊ charite. By the ſyght ⁊ deſyꝛe of theſe vertues a ſoule ſholde ſe ⁊ fele moche grace of our loꝛde/ without whiche grace a mannes ſoule is halfe blynde ⁊ without ſauour oꝛ ghoſtly ſwetnes. Alſo foꝛ to thynke on ſayntes/as ẏ apoſtles/martyꝛs/confeſſours ⁊ holy virgyns/beholde inwardly ẏ holy lyuynge the grace ⁊ the vertues that our loꝛd gaue them in theyꝛ lyuynge/⁊ by ẏ mynde of this ſtere thyn owne herte foꝛ to take enſample of them vnto better lyuynge.

❡ Of our lady and of our loꝛde Jeſu how a man ſhall beholde theyꝛ holynes. Ca.xii.

ALſo the mynde of our lady ſaynt Mary aboue all other ſayntes/foꝛ to ſe with thy ghoſtly eye the haboundaunce of grace in her holy ſoule whan ſhe was here lyuynge that our loꝛde gaue her alone paſſynge all other ſayntes/foꝛ ſhe was fulfylled with all vertues wͭout wemme of ſynne/ſhewynge full mekenes ⁊ perfyte charite/⁊ fully with theſe the fayꝛnes of all other vertues ſo holy that there myght no ſterỹge of pꝛyde ne enuy/ne wꝛathe/ne fleſſhely lykynge/ne no maner of ſynne entre in to her herte/ne defoule the ſoule in ony party of it. By the beholdynge of the fayꝛnes of this bleſſed ſoule a mannes herte myght be ſtered in to ghoſtly confoꝛte gretly. And moche moꝛe than aboue this is the beholdynge of the ſoule of our loꝛde Jeſu whiche was fully oned vnto the godhede/paſſynge withouten comparyſon our lady ⁊ all other creatures. For in the perſone of Jeſu are two kyndes/that is god and man fully oned togyder. By the vertue of this blyſſull onynge whiche may not be tolde ne cõceyued by mannes wytte how yͤ ſoule of Jeſu hath receyued the fulhede of wyſdome and all goodnes as the apoſtle ſayth (Plenitudo diuinitatis ĩhabitat in chriſto corporaliter) That is/the godhede was oned fully to the manhede in the ſoule of Jeſu/and ſo by the ſoule dwelled in the body/the mynde of the manhede of our lorde vpon this wyſe/that is for to beholde the vertues and yͤ ouer paſſynge grace of the ſoule of Jeſu/ſholde be ryght confortable to a mannes ſoule.

¶ Of beholdynge of the myght/the wyſdome/the goodnes/⁊ the mercy of god in his creatures. Ca.xiij.

ALſo the mynde of the myght/the wyſdome ⁊ the goodnes of our lorde in all his creatures. For as moche as we may not ſe god fully in hymſelfe here lyuynge/therfore we ſholde beholde/loue/drede ⁊ wondre his myght/his wyſdome and his goodnes in his werkes ⁊ in his creatures. Alſo for to thynke on the mercy of our lorde that he hath ſhewed to me ⁊ to the and to all ſynfull caytyues that haue be combred in ſynne and ſpredde ſo longe in the deuylles perſone/how our lorde pacyently ſuffred vs to lyue in our ſynne ⁊ toke no vengeaunce on vs as he myght haue done ryghtwyſly/and put vs in to hell yf his loue had not letted hym/but for loue he ſpared vs/he had pyte on vs ⁊ ſent his grace in to our hertes ⁊ called vs out of our ſynne. And by his grace hath turned our wyl entyerly vnto hym. And for to haue hym and for his loue to forſake all maner of ſynne. The mynde of his mercy and of his goodnes made with other circumſtaũces moo than I can or may reherſe now/brynge in to a ſoule grete truſte of our lorde and full hope of ſaluacyon/and kyndeleth the deſyre of loue myghtely to the Ioyes of heuen.

¶How the mynde of yͤ wretchednes ⁊ of perylles of this worlde make a ſoule to deſyre to heuen. Ca.xiiij.

ALſo for to thynke on the wretchednes miſcheues and perylles bodyly and ghoſtly that fall in this lyfe/⁊ after for to thynke on the Ioyes of heuen/how moche blyſſe there is ⁊ Ioye/for there is neyther ſynne ne ſorowe/ne paſſyon/ne payne/hunger ne thyrſte/ſore ne ſekenes/doubte ne drede/ſhame ne ſhenſhyp/ne defaute of myght/ne lackynge of lyght/ne wantynge of loue/but there is ſouerayne fayrnes/lyghtnes/ſtrength/hele/lykynge aye/laſtȳge wyſdome/loue/peas/worſhyp/ſykernes/reſt/Ioye ⁊ blyſſe ynough euer woutē ende/yͤ more feruently ſhalt yͧ deſyre yͤ Ioye ⁊ the reſt of yͭ bleſſed lyfe. Many men are couetous of worldly catell ⁊ worſhyps ⁊ erthly rycheſſe/⁊ thynke now dremynge now wakynge how ⁊ by what meanes they myght come therto/⁊ therfore they forgete the mynde of themſelfe/⁊ the paynes of hell ⁊ the Ioyes of heuen/ſothly they are not wyſe/they are lyke to chyldren yͭ renne after butterflyes/⁊ for they loke not to theyr feet/they fall ſomtyme ſoone downe and breke theyr legges. What is al the pompe ⁊ the worſhyp of this worlde in ryches or in iolyte but a butterflye/ſothly no thynge els/⁊ yet moche leſſe/therfore I praye yͤ be thou couetous of the Ioyes of heuen/⁊ thou ſhalt haue worſhyp ⁊ rycheſſe yͭ euer ſhall laſte. For at the laſt ende whan worldly couetous men brȳge no good in theyr handes/for all theyr worſhyps ⁊ all theyr rycheſſes are turned in to nought ſaue ſorowe ⁊ payne/than ſhall worldly men yͭ forſake truly all vayne worſhyps ⁊ rycheſſes of this worlde/or elles yf they haue ryches ⁊ worſhyp they ſet nought by them/ne they ſet not theyr loue ne lykyng in them/but lyue euer in drede ⁊ in mekenes ⁊ in hope/

and ſomtyme in ſorowe and abyde the mercy of god pacyently/they ſhall than haue fully yͭ they here coueyted/for they ſhall be crowned as kȳges and ſtye vp with our lorde Jeſu in to the blyſſe of heuen. Alſo there be many other meditacyons mo than J can ſaye whiche that god putteth in to a mannes mynde for to ſtere the affeccyon and the reaſon of mannes ſoule to lothe vanitees of this worlde and for to deſyre the Joyes of heuen. ¶These wordes J ſaye not to the as J had fully ſhewed the the maner of medytacyons as they are wrought in a mannes ſoule/but J touche them to the a lytell that thou myghteſt by this haue more vnderſtandynge.

¶How a man ſhall do whan he feleth no ſauour ne conforte in his meditacyons. Ca.xv.

Neuertheles me thynketh it is good to the yͭ whan thou dyſpoſeſt the to thynke on god as J haue before ſayd/or on other wyſe/⁊ perauenture thou feleſt no ſauour ne deuocyon in thy thynkyng/but onely a naked mynde ⁊ a weyke wyll that thou woldeſt fayne thȳke on god/but thou canſt not/than J hope it is good to yͤ that thou ſtryue not to moche with thy ſelfe/for thou myghteſt ſo lyghtly fall in to a more derknes/but yf thou were more ſlye in thy werkynge/⁊ therfore J holde it mooſt ſyker to the for to ſaye thy Pater noſter ⁊ thyn Aue. or elles thy matyns/or elles for to rede vpon thy pſalter/for that is euermore a ſyker ſtandarde that wyll not fayle/who ſo may cleue therto he ſhall not erre/⁊ yf thou mayſt by thy prayer gete deuocyon/loke than that this deuocyon be onely in affeccyon/that is to ſaye/in grete deſyre to god with ghoſtly delyte/holde forth than thy ſayenge ⁊ breke not lyghtly of/for often it falleth yͭ prayenge with the mouth geteth ⁊ kepeth deuocyon/and yf a man ceſe of ſayenge deuocyon vanyſſheth awaye. Neuertheles yf deuocyon of prayers brynge in to thyne herte a deuoute thought of yͤ manhode of our lorde/or of ony of the other before ſayd/⁊ this thought ſhold be letted by thy ſayeng than mayſt thou ceſe of thy ſayenge ⁊ occupy the with meditacyon tyll it paſſe awaye.

¶ Wherof a man nedeth to be ware in meditacyon. Ca.xvj.

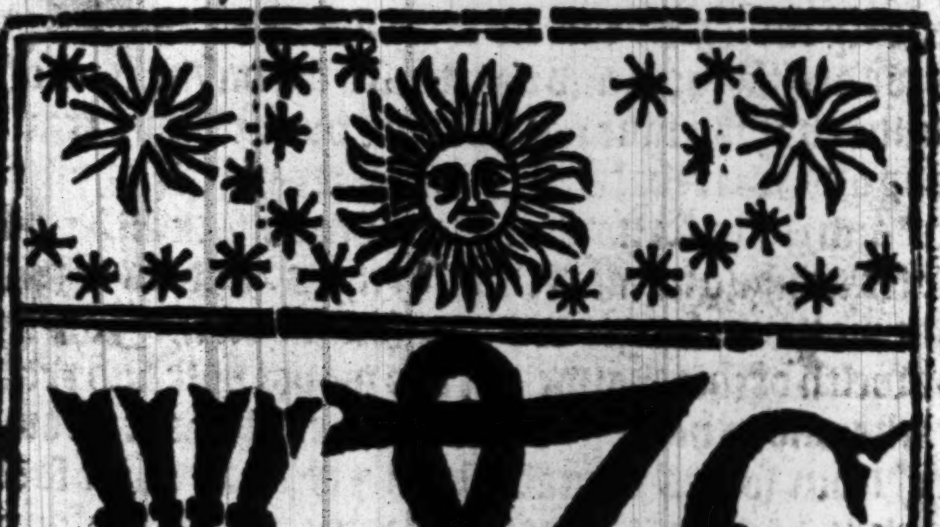
But of certayne thynges the behoueth to be ware in thy meditacyons ſome ſhall I tell the. One is whan thou haſt had a ghoſtly thought or ymaginacyon of the manhode of our lorde or of ſuche bodyly thȳges/⁊ thy ſoule hath ben conforted and fedde therwith/and it paſſeth awaye by it ſelfe/be not to beſy to holde it ſtyll wᵗ mayſtry/for it is than turned to payne ⁊ to bytternes. Alſo yf it paſſe not awaye but dwell ſtyll in thy mynde withouten ony trauayle of thy ſelfe ⁊ thou for conforte of it wyll not leue it/⁊ therfore it bereueth the of thy ſlepe in nyghtes/or els in dayes fro other good dedes/or els for grete feruour of thy body/thy body or thyn heed falleth in to grete febylnes/than ſhalt thou wylfully breke of whan tyme cometh/ſomtyme whan thou haſt mooſt deuocyon and were lotheſt for to leue it/as whan it paſſeth reaſonable tyme/or els it turneth to dyſeaſe of thyn euen chryſten. But yf thou do ſo thou dooſt not well as me thynketh ne wyſely. A worldly man or woman that feleth not perauenture deuocyon twyſe in a yere/yf he fele by the grace of our lorde Ieſu grete compũccyon for his ſynnes/or els haue mynde on the paſſyon of our lorde/yf he were put fro his ſlepe and his reſt one nyght or two or thre vntyl his heed ake/it is no force/for it cometh to them but ſeldome/but to the or to an other man that hath that maner of werkyng in cuſtome as it were eche other daye/it is ſpedefull for to haue dyſcrecyon in your werkynge and not fully fall therto for to folowe it as moche as wyll come/I holde that it is good to the for to vſe this maner in what deuocion that thou be that yͤ hange not to longe therupon / eyther to put the fro thy mete or fro thy ſlepe in tyme / or for to dyſeaſe ony other man vnſkylfully. ¶The wyſe man ſayth thus (Omnia tempus habent) All thynges haue a tyme. An other thynge is this that the behoueth to be ware of / that is whan thy thought hath ben occupyed in ymagynacyon of yͤ manhode of our lorde / or in ony ſuche other / and after this thou arte beſy with all the deſyre of thyn herte for to ſeke knowynge or felynge more ghoſtly of the godhede / preſe not to moche theron / ne ſuffre not thy deſyre ne thyn herte to tary to longe therin / as yf thou were abydynge after ſome queynte ſterynge / or wonderfull felynge other than thou haſt had before tyme / thou ſhalte not do ſo / it is ynough to the and to me for to haue a deſyre and a longynge to our lorde / and yf he wyl of his grace frely ouer this deſyre ſende vs of his ghooſtly lyght and open our ghoſtly eye for to knowe more of hym than we haue had before by comyn trauayle / thanke we hym therof / and yf he wyll not for we are not yet meke ynough / or els we are not dyſpoſed by clennes of lyuynge in other ſydes to receyue yͤ grace / than ſhall we mekely knowe our owne wretchednes and holde vs payed with yͤ deſyre that we haue to hym / & with other comyn thoughtes that may lyghtly fall vnder our ymagynacyon / as of our ſynnes / or Chryſtes paſſyon / or ſuche other / or els with prayers or of the pſalter or ſome other / and loue hym with all our hertes that he wyll gyue vs ony parte of his grace. And yf thou do otherwyſe thou mayſt lyghtly be begyled by the ſpiryte of errour for thy preſumpcyon / for it is grete foly a man by his owne wyll for to preſe ſoo moche in to ghoſtly thynges / but yf he felte plente of grace. For the wyſe man ſayth (Scrutator maieſtatem opprimetur a gloria) That is to ſaye / a ranſaker of the myght of god and of his mageſte / without grete clennes and mekenes ſhall be ouerlayde and oppreſſed in hymſelfe. And therfore the wyſe man ſayth in an other place on this wyſe. (Altiora te ne queſieris / et fortiora te ne ſcrutat⁹ fueris) That is to ſaye / hygh thynges that are aboue thy wytte and thy reaſon ſeke not / & grete thynges that are aboue thy myght ranſake not. By theſe wordes the wyſe man forbedeth not vtterly for to ſeke and ranſake ghoſtly and heuenly thynges / but he forbyddeth vs that as longe as we are fleſſhely and not clenſed fro vayne loue of the worlde that we take not vpon vs by our owne trauayle ne by our owne wytte for to ranſake or to fele ghoſtly thȳges and grete feruour of yͤ loue of god ſo moche though we ſet at nought all erthly thynges / and vs thynketh that we wolde for goddes loue forſake all the Joyes and the welth of this worlde / yet are we not able and redy for to ſeke and beholde ghoſtly thynges that are aboue vs vntyll our ſoules be made ſotyll & tyll it be made ſadde & ſtable in vertues by proceſſe of tyme and encreaſynge of grace. For as ſaynt Gregory ſayth / no man ſodeynly is made ſouerayne in grace / but fro lytell he begȳneth and by proceſſe wexeth vntyll he be perfyte.

A M E N.

Explicit vita mixta.

Infynyte laude with thankynges manyfolde
I yelde to god me ſocourynge with his grace
This boke to fynyſſhe whiche that ye beholde
Scale of perfeccyon calde in euery place
Wherof thauctor Walter Hylton was.

¶ Enprynted at London in Fleteſtrete by Wynkyn de
Worde dwellynge at the ſygne of the Sonne/ and fynyſſhed
in the yere of our lorde god. M. CCCCC. and. xxv.
The laſt daye of Marche.



BRITISH MUSEUM

le

and
to t
my
ther
Bon

d
ou
Cha
of t
lev
a